This is the 51st Special Monthly Edition which fair-minded non-Catholics will be anxious to peruse.

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And the Word Was Made Flesh and Dwelt Amongst Us

—St. John I, 14

Some Thoughts on the Meaning of Christmas

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

"Glory to God in the highest and on earth peace to men of good will."

LET us forget for a little while that we are living in America in the year of Our Lord, 1926. Let us imagine ourselves in the Holy Land and near the Shepherds that first Christmas night. Suddenly a bright effulgence fills the sky and we hear the heavenly melody of Angels singing, "Glory to God." We listen to the Angels' message and follow the favored Shepherds to Bethlehem.

There He lies, the Promised One, the hope of this dreary world. A bleak hillside! A rocky cave! a stable! A village maid! A poor carpenter! A helpless Babe! There is our King. There is our Lord.

Let not our faith be staggered at the sight so full of awe. Let us not hesitate nor falter in our adoration and our love. We adore that Child for He is the Son of God. A virgin's Son, made of a woman, He it is, nevertheless, by Whom all things were made. His infant frame is fashioned of human clay, yet He is the Creator and Lord of all. His infant cry will thrill the heart of humanity. His voice will silence not only the tempest but also the demons and the lying oracles of pagan Greece and Rome.

Helpless, unheeded, unknown, He comes into the world, apparently a poor carpenter's Son. But for thousands of years the earth has yearned and longed for Him. Prophets have strained their eyes for His coming. A helpless Babe, He clasps His tiny Hands around Mary's neck and rests on that Mother's heart. Yet these Hands have laid the foundation of the universe, and His glance directs the course of the stars and the planets.

He comes into His own and His own receive Him not. His people reject Him. Bethlehem, the City of His Fathers, has barred doors against Him, but lo! Wise men come from the East to adore Him. That Child becomes humanity's Leader. He has already begun His conquests. He has won the poor and lowly. Of His kingship over the hearts of men there will be no end. All that is noblest in humanity will acclaim Him as its Lord and God. In the gloom of the catacombs, in the blood and dust of the Roman arena, He will inspire men, women and children to suffer and bleed and die for Him.

Christ is yesterday, today, the same forever. Time and eternity are His. The centuries are called after Him. He is the world's central fact, its central Figure. He is the fount of truth, the flower of manhood, the crown of holiness. He is the keystone and the arch of time itself. He is the light of the world, the supreme revelation of God to man, the supreme evidence of God's power and love.

It is the holy hour of the silent night. Oh come all ye faithful, let us adore this Wonder Child, for He is our King, our Saviour, and our God!

"And they found Mary and Joseph, and the Infant lying in a manger."—St. Luke II, 16.

(From the Athanasian Creed)

FOR the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the worlds; and man, of the substance of His mother, born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting: equal to the Father as touching His Godhead; and inferior to the Father as touching His manhood: who although He be God and man, yet He is not two, but one Christ: one, not by conversion of the Godhead into flesh, but by taking of the manhood into God: one altogether; not by confusion of substance, but by unity of person; for as the reasonable soul and flesh is one man, so God and man is one Christ.

Christmas is the Universal Feast Day of Mankind

By the Rev. R. X. O'Reilly.

DURING the month of December the heart of the whole Christian world is centered on the great festival of Christmas. The children are looking forward to it with anxious little hearts for it is above all else the feast of children. The old grow young again on Christmas Day and share with the little ones the joys of innocent childhood. On Christmas we are all children. The rich find motive and inspiration to enjoy the sweetest pleasure by contributing to the happiness of others, while the poor cheerfully accept the bounty of the rich because it is given in the name of the Christ Child. The exile and wanderer in memory visits the home and altars of his youth and filled with a spirit of the day finds happiness at the Crib of Bethlehem.

On this day we celebrate the gladdest festival of the year. For us it means "The Word was made Flesh and dwelt amongst us, and we saw His glory, the glory, as it were, of the only begotten of the Father, full of grace and truth." It calls to mind that He Who existed from all eternity is born an Infant Baby on this day for love of us, He of Whom the Psalmist writes: "All creatures expect of thee, that thou give them food in seasonable time." He reduces Himself on Christmas Day to the necessity of asking food at the hands of His creatures. He Whose home is in the highest Heavens, Whose footstool is the earth, has now a manger for a bed and a wisp of straw for His pillow.

The mention of that magic word "Christmas" creates thoughts that cannot find expression in words. In imagination it all comes back—the soft Oriental night, the little groups of sheep, the tired shepherds, the rolling landscape and the bright stars shining overhead. Then we hear the sudden burst of Angels' voices as, with faces turned downwards, they sing the song that breathes the spirit of Christmas: "Glory to God in the highest and on earth peace to men of good will!" On Judea's hills the Angels sang their Gloria. On Christmas morning our hearts sing the glory to God in the highest, glory to God because He gave to us His Son to inspire us with hope, to enrich us with grace and to lead us to our Heavenly home. He wanted nothing from the world. He gave everything to it. On Christmas morning we will sing: "Sursum Corda." We lift up our hearts to Christ, Whose magnificent bounty has done for us all that lay in His Infinite power. We join in the praise that the priest will offer to Him in the Holy Sacrifice on Christmas morning. Encouraged by His love our glad hearts sing: "We praise Thee; we bless Thee; we give Thee thanks for Thy great glory." We praise Him because He is Infinite Perfection. We bless Him because Christmas Day and every day are God's bounty. We adore Him because the little Infant that came into

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Christ is the Supreme Leader of All Mankind

(The Rev. Michael Andrew Chapman)

THE life of our Blessed Lord, viewed from the merely human side, presents the spectacle, unique in history, of a poor unlettered peasant placing Himself at the head of a moral and religious movement which changed the whole course of the world. Even those who will not admit the Divinity of Christ, who are far from enrolling themselves as followers in His Holy Church, are quick to admit His peerless leadership in the realm of morals. Judged merely as a Man, He stands alone, no other approaches Him, no other has the universal appeal to all sorts and conditions of men which has marked His character, not only during His life on earth but ever since.

Think, briefly, what He accomplished in the three short years of His public ministry. Starting out absolutely alone, unknown, heralded only by His cousin St. John Baptist, within a few weeks He had quite taken the place of Precursor who was content to disappear and be forgotten. Gathering about Him a small band of simple workmen, He toured the country, preaching in the fields, on mountain tops, by the shores of the Lake, everywhere multitudes flocking to hear Him. What He preached was a new thing in the world, such revolutionary precepts as "love your enemies," "Let not your left hand know what your right hand doeth," "Blessed are the meek." His miracles astounded the world; the sick, the lame, the blind were brought to Him and "He healed them all." Even the dead came back to life at His word, and all this was done, not so much for the benefit of the individuals who were thus helped, but as vindication of His claims, substantiation of the doctrines which He preached.

Naturally, human nature being what it is, this tremendous popularity roused the envy of those who had hitherto been the religious leaders of the Jews, and they conspired with one of His own Apostles, the traitor Judas, to bring about His death. At the very summit of His popularity, when the enthusiastic people were ready to take Him by force and make Him King, the blow was struck, and within one short week He was discredited, arrested, forsaken by His closest friends, tried by a travesty of justice, condemned to death, and crucified as a blasphemer.

To all appearances here was the uttermost possible failure, yet from it sprang the most tremendous success that ever was known in the annals of leadership. After the Resurrection, not only did His own little band of friends rally to Him once more, but the enthusiasm spread till converts to the Church, which He had founded, numbered thousands in spite of determined and bitter opposition. The story of the Ages of Persecution is too long for telling here, but instead of crushing the Name of Christ into oblivion, the only result was that the Church emerged in full power, to proceed to the bringing of the nations of the world into its fold. Someone has said that the expansion of the Catholic Church during the first three or four hundred years of its existence is the most profoundly significant fact in all history. The reason for it

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The Christ-Child in Prophecy

By the Rev. Joseph Husslein, S. J.

He shall be great, and shall be called the son of the Most High; and the Lord shall give unto Him the throne of David, his father; and he shall reign in the house of Jacob for ever. And of His kingdom there shall be no end. (Luke, I, 32-33).

Venite Adoremus: Come let us, too, adore Him, Sweet Babe! Sweet Christ! Sweet Child of Mary! Our Brother, King and God!

1. The Savior's Coming.

NOTHING is so delightful as childhood. Children are the brightness of the home, the givers of joy, the makers of mirth, the dispensers of happiness. They are the gladness of a world that were dreary without them. They are bird-song, and flowers, and God's golden sunshine, and unspeakably more than all this to millions of human hearts. How good then that God should give Himself to us as a little child; that infinite Love should take the form of a helpless babe; that the Omnipotent Himself should be wrapped for us in swaddling bands and laid in a manger. "And the Word was made flesh and dwelt amongst us."

This was He for whom all the generation had been sighing. Beautifully has the Church summed up their longings in the words of the Poet-Prophet Isaias: "Drop down dew, ye heavens, from above; and let the clouds rain the just; let the earth be opened and bud forth a saviour."

Pure as the dew that descends from Heaven, and silently falls into the silver fleece, did He come to the Virgin Mother; fair as the first rose-bud of the year, did He lie on the soft white corporal Mary's hands had spread over the straws of the lowly Crib. Tenderly, with outstretched arms, He received from her the sweet embrace of love and adoration. In the skies without were angel choirs, that brought the glad tidings to the shepherds, keeping watch over their flocks on Bethlehem's hills, while at the manger stood the ox and the ass, in homage to creation's Lord, the Master of all living things. And there, rapt in happiness and heavenly worship, knelt by the side of the newborn Babe, Mary and Joseph, the adoring heart of the world.

In all, its completeness was now to be fulfilled, the Angel's promise made to Mary of the sublime mission of that Child conceived of her by the Holy Ghost:

A star shall rise out of Jacob, And a sceptre shall spring up from Israel. (Num. xxvi, 17).

Balaam thus prophesied that a

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far our first parents could then have understood the full meaning of this prophecy we do not know. But sufficient was the knowledge it gave them to keep hope alive in their breast. Even the Rabbinic literature of later years saw in it the clear promise of the Messias to be born as the Child of the great Mother here announced in this "protevangel."

3. The Savior's Ancestry Foretold.

But if that first promise of the Mother and her Child may have sufficed for the generations that preceded the Deluge, the prophetic vision of the birth of the future Messias became ever more distinct in the days that now followed. From among the sons of Noe one was pointed out under whose tents the Almighty Himself should come to dwell: "Blessed be the Lord God of Japheth," was Noe's inspired prediction. "May He dwell in the tents of Sem." And so more and more definite became the prophecies as mankind again multiplied and increased. Not merely was the Divine Child to be a descendant of Sem, a dweller in his tents, but he was further to trace His line through Abraham, through Isaac and through Jacob. All this was made plain by successive prophecies in regard to each of these patriarchs.

"In thee shall all the kindreds of the earth be blessed," God foretold to Abraham. This promise, it was further pointed out, would be fulfilled in Abraham's offspring (Gen. xxvi, 4). It was repeated to Isaac, and again to Jacob. It was renewed in the prophecy of the Gentile soothsayer, Balaam, who had consecrated himself to the true God, though he proved unfaithful to Him. Yet through the mouth of this unworthy messenger the Almighty was pleased to reaffirm His great promise in those striking words which are especially associated in our minds with the Christ Child:

Hidden Within the Hallowed Home at Nazareth

By the Rev. R. E. Kelly

WHEN we speak of the hidden life of our Savior, we refer to that period of time which elapsed before He left His home to begin His public life. The days of His happy childhood at Nazareth were interrupted when Jesus, the boy of twelve, set out with His Blessed Mother Mary and His foster-father St. Joseph, that He might accompany them to the temple in Jerusalem. After remaining in the temple, teaching the doctors of the law, He went back with His parents to the humble home at Nazareth. Read the concise account of these eighteen years. St. Luke tells us: "And He went down with them, and came to Nazareth where He was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and man" (St. Luke, II, 51-52).

In these inspired words, we have an exceedingly short description of the greatest Life in history. These words cover a period of eighteen years of our Savior's life, eighteen years of preparation for His public life, eighteen years of love and loving service to His parents, eighteen years of perfect obedience to His parents and to the Will of His Heavenly Father.

In this age of modern activity, the efficiency expert might tell us that those were wasted years, but how untrue. All during the years of His hidden life, our Savior kept in mind His purpose in coming into the world. The shadow of the Cross never left Him. Did He not remind His parents: "How is it that you sought Me? Did you not know that I must be about My Father's business?" (St. Luke, II, 49).

These years spent in Nazareth were years of usefulness. We are told that Christ, the Son of God, Who had assumed our human nature that He might redeem us from sin, assisted St. Joseph in his carpenter shop. He was subject to Mary and Joseph, thus giving an example for dutiful sons to follow. By His obedience to His parents He would teach us the value of this virtue. Our modern youth needs this lesson of respect for authority; it needs to imbibe the reverence and love for parents that was so manifest at Nazareth; it needs to acquire that spirit of helpfulness towards parents and neighbors that Christ the God-man showed in His hidden life.

Our homes need the inspiration of the Holy Family. In their home, all was peace and contentment because of perfect understanding and because of a perfect resignation to God's holy will. There perfect love binds their hearts together. Discontent, that restless spirit, so characteristic of our age, quarrels, dissensions, discourtesy, disobedience, lack of reverence, selfishness, the spirit of independence and giddiness, all these were excluded from Nazareth because Jesus was there. Fathers and Mothers and sons and daughters seek true peace and happiness and these they will experience in the measure that they are imbued with the virtues taught by the Holy Family.

Jesus spent thirty years hidden from the world. Most of these years were lived in the hallowed seclusion of Nazareth. They were years fruitful in good works that were a preparation for and an indication of the wondrous works He performed for mankind. In His hidden life He would teach us to be contented with our lot: to do the will of God, to be obedient, kind, helpful, in a word, to follow Him.

The Seven Bloodsheddings of Our Saviour

DIGBY BEST, IN HIS "THE BLOOD OF THE LAMB"

The Circumcision

JESUS is come to save His people from their sins; "without shedding of blood there is no remission of sin." He is come to conquer sin and death; and this is why "His garment is sprinkled with Blood" from first to last—from swaddling clothes to shroud. The purpose of His coming is to take away the sins of the world; it is declared today when His name is called Jesus, and it is made all the more evident when that most Holy Name is steeped in His Precious Blood, enriched with those ruby drops. He is come to save sinners, and so from the first He puts on the form of a sinner, will be treated as one, and therefore fulfills all justice by this baptism of Blood—as later on He will receive John's baptism of water. Therefore, the child is circumcised; that is, the sinless Saviour submits to the appointed rite whereby the forgiveness of original sin is conveyed to the souls of His people, until His new rite and more perfect Sacrament of Baptism shall displace it. "When He cometh into the world, He saith: 'Sacrifice and oblation Thou wouldst not: but a body Thou hast given me.' Then said I, 'Behold, I come to do Thy will, O God.'" But how does He say this? Does this Infant speak? Ah, no. These lovely lips utter no word, and though the Babe is the Word of God, He is unheard. Still, the Infant speaks with the predicted words; for He speaks with "the voice of Blood," and the Blood of the Babe of Bethlehem "speaks better than the blood of Abel." He knows that He actually lies on the straw of the stable's manger, and like a little lamb, He will offer these blood drops of the Circumcision as a pledge of the total shedding of His Blood when He shall come to die on Calvary.

Love of Christ! Who shall measure Thee? Impatient to begin the Bloodshedding, reluctant to leave off! The first and the last unnecessary for our redemption, yet necessary to Thy prodigal generosity!

The Agony in the Garden

The second Bloodshedding took place in the olive garden of Gethsemani; and devout souls are summoned hither to behold the drops of Blood trickling down upon the ground. "I am come into My Garden, My Spouse, I have gathered My Myrrh. (Cant. v, 1). He Who "did no sin" begins to feel sadness, dejection and

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Christ's Miracles Prove Him God.

SOME VERY CLEAR PROOFS THAT CHRIST WAS GOD.

(By Thomas F. Coakley, D. D., Pittsburgh, Pa.)

CHRIST'S miracles are a striking and public proof of His Divinity. Frequently these miracles took place without any external indication on the part of Christ that they were to occur, there being no outward manifestation of His will. For instance, His walking on the water. (Matt. 14, 25.) So also in the "miraculous fishing," (John 21, 6) in the "healing at a distance" (John 4, 46), in the "cure of the servant of the centurion" (Matt. 15, 28). Only once did Christ put clay on the eyes of a blind man, although ordinarily the result was instantaneously produced without any intermediary.

Even Herod admits the fact of Christ's miracles (Matt. 14, 2). The doctors of the law, the last persons in the world to lose an opportunity to deny the miracles, none the less admit them, even though irritated by the fact. The high priests in spite of their enmity are forced to admit it again and again by crying out "He saved others; let Him save Himself." (Matt. 27, 42) And yet they are all the while plotting His death. They could not deny the reality of the miracles because the whole countryside was filled with those who had been cured by Christ. On one occasion an official inquest was deliberately organized to test the fact, (John 9, 1) the case being the cure of the man born blind. This is one of the most dramatic passages in the New Testament, and like the denial of St. Thomas it serves to throw into high relief the solid foundation of reality upon which rest all the miracles of Christ.

The noble serenity and perfect simplicity with which Christ performed his miracles should not be overlooked. His groans at the grave of Lazarus were entirely independent of the miracle; they were merely an expression of his deep and abiding sorrow for the grief stricken family, a touching incident of the wondrously delicate and finely attuned human nature of Christ. (John 11, 33) Christ performed his miracles as easily as we do ordinary actions. For him to raise the dead to life was the same as to wake them from a tranquil sleep. "Lazarus our friend sleepeth; but I go that I may awake him out of sleep." (John 11, 11) Hence from the beginning to the end of His miracles, stretching through the years of His public life, there is no effort, no hesitation, no uncertainty. His language is always modest and reserved, a word, a gesture, and the deed is done. All of His prodigies were performed with a superhuman dignity and poise, and an assurance of the possession of inherent divine power as His personal prerogative, and with a high and lofty purpose in view—the manifestation of eternal truth.

Some Reflections on the Divinity of Jesus Christ

THE dogma of our Holy Faith that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, consubstantial with the Father and the Holy Ghost and equal to them in all things, is the fundamental doctrine of the Catholic Religion. It is because we believe that our Redeemer was true God, as well as true man, that we give assent to all the truths which the Church, that He divinely instituted, teaches us. We place our belief and trust in His Divinity, and the sanction of our Faith is more than human. The sects separated from Catholicity may be satisfied with a Christ who has an ideal of human perfection, the greatest and most admirable of men; but to us Jesus Christ is God, a divine Person. Were He anything less, our faith and belief would lose the stability and unquestioning firmness which are its chief characteristics.

We believe in Jesus Christ, God's only Son. He, Himself, claimed to be more than a mere man. He asserted, in an authoritative tone, that He was the Son of God. "I am the Son of God," he said, "if I do not the works of the Father, believe me not." Even when on trial for His life, when He might have saved Himself by denying His Divine Sonship, He not only acknowledged, but insisted upon His Divinity. It was precisely because He made such a claim that the Jews became incensed against Him and would be satisfied with nothing less than His crucifixion. For when Christ asks them, "For which of these good works do you stone me?" they answer, "For a good work we stone Thee not, but for a blasphemy, and because Thou, being a man, makest Thyself God."

This was their principal accusation made to Pilate against Him. "We have a law and, according to the law, He ought to die, because He made Himself the Son of God." His enemies charged Him with the blasphemy of usurping to Him divine Sonship. Jesus Christ did not deny the charge. He made no defense against their indictment, and it was because He maintained His Divinity, and for that alone that He suffered the death of the Cross.

And it was not only the enemies of Jesus that gave evidence of the Saviour's claim to be God as well as man. St. John the Baptist clearly attests that Christ is the Son of God; St. John the Evangelist records this same fact in his Gospel; St. Paul teaches that the fullness of Divinity dwells in

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A BRIEF SURVEY OF FT. WAYNE DIOCESE

FORT WAYNE DISTRICT

FEAST OF NATIVITY MARKED BY SOLEMNITY

Midnight Pontifical Mass at Cathedral—Services in the Fort Wayne Churches.

By HELEN MAY IRWIN.

"The good tidings of great joy that shall be to all the people," announced by angelic messengers on the world's first Christmas day, when the Prince of Peace was born in Bethlehem, will find expression in the inspiring services in the Fort Wayne churches on the beautiful feast of the Nativity. In three parishes the solemnities begin at midnight; in seven others, besides chapels, the hour of five is announced. Particularly impressive will be the services at the Cathedral of the Immaculate Conception, where Rt. Rev. Bishop John F. Noll, D. D., will be celebrant of the solemn Pontifical Mass and will deliver the festal day sermon.

An elaborate musical program has been arranged, in which a vested boys' choir of thirty voices and the men's choir of fifteen voices with orchestral accompaniment will be heard. Rev. Thomas M. Conroy, rector, has made extensive preparations for the solemnity and admission to the Cathedral is by ticket. The services, sermon and music will be broadcast by one of the local stations. Midnight Mass at St. Andrew's and St. Hyacinth's is announced.

Solemn High Masses will be celebrated at 5:00 o'clock at St. Patrick's, St. Peter's, St. Mary's, St. Paul's and the Most Precious Blood. High Masses at St. Joseph's and St. Hyacinth's churches, St. Vincent's Orphan Home chapel and St. Joseph's hospital chapel. The musical programs arranged for Christmas are especially attractive this year. Altars are resplendent with holiday decorations and the Christmas cribs with their backgrounds of evergreen trees will be centers for hundreds who will hasten to adore the Babe of Bethlehem. Mindful of the significance of the feast and the desire of Christ to unite Himself with His children, thousands will welcome the Eucharistic Savior in the reception of Holy Communion and give Him the gift of their heart's best love.

SERVICES AT CATHEDRAL.

As celebrant of the solemn Pontifical Midnight Mass at the Cathedral, Bishop Noll will be assisted by Rev. Thomas M. Conroy, rector, Rev. John A. Dapp, Rev. Michael Andrew Chapman, Rev. John E. Dillon, diocesan chancellor, and Rev. A. E. Lafontaine, diocesan school superintendent. A member of the Congregation of the Holy Cross from the University of Notre Dame and another of the Congregation of the Precious Blood from St. Joseph's Preparatory Seminary, Collegeville, Ind., are also to assist at the services. Parish Seminarians will also assist in the sanctuary.

The Proper of the Mass is sung by the Cathedral vested boys' choir consisting of thirty-five voices. The Ordinary of the Mass will be rendered by the Cathedral men's choir comprising fifteen voices. The Mass of St. Augustine composed by Gaetano F. Foschini in honor of St. Augustine, Bishop and Confessor, and dedicated to Cardinal Richelmy, Archbishop of Turin, Italy, is a veritable gem of Catholic liturgical music. It may well be compared with the one-time famous Cherubini Mass in F Major which was in France adjudged to be one of the best Masses ever written.

Two Low Masses will follow the Midnight Mass. Later the Masses will begin at 6:00 o'clock, hours announced being 6:45, 8:00, 9:15 and solemn High Mass at 10:30 o'clock, followed by Benediction of the Most Blessed Sacrament. The school children numbering several hundred will sing Christmas carols at their Mass.

ST. PATRICK'S CHURCH

Solemn High Mass at 5 o'clock will usher in the Christmas solemnities at St. Patrick's church, where Joseph F. Delaney, rector, will be celebrant and also give the sermon. Rev. John G. Bennett will be deacon; Rev. Charles Feltes, subdeacon; Rev. Joseph Keating, master of ceremonies. Two low Masses will follow. Masses are also announced for 8, 9 (children's Mass) and high Mass at 10 o'clock. Father Keating will be celebrant of the late services and Father Feltes gives the sermon.

The program of the solemn Mass will be repeated at 10:30 o'clock. A set of Deagan Cathedral organ chimes recently presented as a memorial of the late Thomas and Mary McArdle, by their daughters, Mrs. Margaret Schiefer and Mrs. Ethel Perrie, have been installed and will be heard at the services.

ST. PETER'S CHURCH.

With the celebration of solemn High Mass at 5 o'clock, Rev. Charles H. Thiele, rector, opens the beautiful services on Christmas at St. Peter's church. Rev. Arnold J. Wibbert will assist as deacon and give the sermon. Rev. Herman Joseph Miller will be subdeacon. Two low Masses immediately follow, the congregation remaining and singing Christmas carols in English and German. Father Miller gives the sermon at the low Mass at 7:30 o'clock. At the children's Mass at 9 o'clock Father Thiele will be heard. At 10:15 o'clock there will be low Mass, a sermon by Father Miller and benediction.

Professor Harry Wiegand, at the organ, St. Peter's choir of men and boys will present an excellent musical program.

ST. MARY'S CHURCH.

Beginning at 5 o'clock, Christmas services will be held in St. Mary's church. Rt. Rev. Msgr. John H. Oschtering, V. G., rector, will be celebrant of the solemn High Mass at this hour. He will be assisted by Rev. Joseph Ann, C. PP. S., who is serving as assistant during the illness of Rev. George Hasser, and a visiting priest. Low Masses will follow the solemn services. There will be a Mass at 7:45 o'clock and at 10 o'clock.

Professor Louis W. Peil at the organ, St. Mary's choir of men and [illegible] of 60 voices accompanied by Gas[illegible], violinist and Wade Ver[illegible] their ele present a splendid [illegible] to the U[illegible] national h[illegible]

ST. PAUL'S CHURCH.

Solemn High Mass at 5 o'clock at St. Paul's church will be celebrated by Rev. H. F. Joseph Kroll, pastor. Rev. Leo John Franz will assist as deacon; John Young, a seminarian, subdeacon. Father Kroll gives the sermon at this Mass. Two low Masses follow. Masses are also announced for 7 and 9, with a high Mass at 10:30 o'clock, of which Father Franz will be celebrant and at which he gives the Christmas sermon. Vespers and Benediction of the Most Blessed Sacrament at 7:45 p. m.

PRECIOUS BLOOD CHURCH.

Rev. Basil Didier, C. PP. S., pastor, will be celebrant of the solemn high Mass at 5 o'clock at the Church of the Most Precious Blood and will give the sermon. Rev. Anthony Meyer, C. PP. S., and a visiting Precious Blood priest from St. Joseph's Preparatory Seminary, Collegeville, Ind., will assist at deacon and subdeacon. Mass is announced for 8 a.m. Children's Mass at 9 a.m. High Mass at 10 a.m.

ST. ANDREW'S CHURCH.

Solemn High Mass at Midnight at St. Andrew's church will be celebrated by the pastor, Rev. Henry A. Hoerstman, assisted by two visiting priests. There will also be an 8:00 o'clock Mass and the second High Mass at 10:0 a. m. A sermon at each Mass will be delivered by the pastor.

St. Andrew's male choir will render the Christmas program at the Midnight solemn services and also at the late service. The Mass and the various Christmas carols will be accompanied by the organ and violins. The violinists are Margaret Herber, Robert Herber and Ralph Castle.

The Sisters of St. Francis are in charge of the program at St. Andrew's and one of the members of the community presides at the organ.

ST. JOSEPH'S CHURCH.

High Mass at 5 o'clock at St. Joseph's church will be celebrated by Rev. Robert J. Halpin, pastor. Sister Rose Ann of the Sisters of St. Agnes is organist. The children's choir will sing for the 5 o'clock Mass, also at the 8 and 10 o'clock Masses. Benediction following the late service.

ST. HYACINTH'S CHURCH.

Ushering in the great feast of the Nativity, Midnight Mass at St. Hyacinth's church will be celebrated by the pastor, Rev. John S. Hosinski. Sermons in English and Polish will be given by the pastor. Music will be furnished by the parish choir under the direction of Mrs. M. B. McCann. At the low Mass at 8 o'clock Father Hosinski gives an English sermon and at the second high Mass at 10 o'clock, preaches in Polish. This Mass is followed by Benediction of the Most Blessed Sacrament.

ST. VINCENT'S CHAPEL.

High Mass at 5 o'clock at St. Vincent's Orphan Home chapel will be celebrated by Rev. Edward Fallon. It will be followed by a low Mass and a second High Mass is announced for 8 o'clock. The Poor Handmaid's choir, also the children's choir at the institution will sing. Father Halpin will conclude the Christmas services with Devotions and Benediction of the Most Blessed Sacrament at 1:30 P.M.

ST. JOSEPH'S HOSPITAL.

High Masses at 6 and 8:15 o'clock and a low Mass following the first service, is the order announced at St. Joseph's hospital, of which Rev. Seraphim Kunkler, C. PP. S., is chaplain. The choir formed by members of the community of the Poor Handmaids of Christ will sing for the services. Benediction of the Most Blessed Sacrament at 2:00 p. m.

ST. AUGUSTINE'S GIVES POPULAR CLASS PLAY

Drama, "Why the Chimes Rang," Presented by Sophomores at Library Hall

Directed by Mrs. Monica Mast Boggs the young ladies of the Class of 1929 of St. Augustine's Academy, Fort Wayne, presented "Why The Chimes Rang," a lovely Christmas drama, Tuesday night at Library hall. The program opened with a Christmas medley "Beneath the Holly" by the Academy orchestra. The entertainers were Misses Monica Kehoe, Charlotte Lanternier, Dolores Boggs, Wilda Wilson, Ursula Lomont, Virginia Henry, Kathleen O'Connor, Marion Weikart, Margaret Alerton and Helen Young.

The musical number was followed by a reading "The Sweet Old Story," in which the sophomores emphasized the Christmas message. A beautiful tableau depicted the first Christmas at Bethlehem. Carolyn Sigl impersonated the Blessed Mother Mary; Mary Kirkhoff appeared as St. Joseph. Angels were Ida Hohman and Marcella Christen; Shepherds, Marjorie Hale, Mary Claire Nill and Helen Fleming.

Esther Chapman, gave as a reading "Ex Ore Infantium" by Francis Thompson; Hewitt's Christmas Festival was a selection by the orchestra. A cast of 12 characters besides a chorus of 16 singers presented the Christmas drama, Miss Virginia Henry accompanying on the organ.

The members of the cast were Dorothy Bell, Marcella Christen, Margaret Mary Deppen, Dorothy Shackelton, Helen Landes, Margaret Eilers, Susie Benante, Elizabeth Drennen, Lucile Reichle, Catherine Kelker, Bernice Bailey and Norine Fudge. The choristers are Misses M. Pequignot, G. Pequignot, N. Bailey, M. Boyd, M. Himstead, E. Hohman, I. Hohman, G. Luley, M. Kirkhoff, G. Magers, C. Sigl, H. Young, M. Zurbuck, M. Hale and E. Lehnert. "The Star of the East" (Kennedy) is the closing chorus.

CATHEDRAL SODALITY OFFICERS ARE CHOSEN

Business Meeting at Gym Followed by Program and Christmas Party

One of the season's most attractive meetings was held Monday night by the Young Ladies' sodality of the Cathedral of the Immaculate Conception. It took place in the parochial school gym and included a business session, annual election of officers, and a Christmas party. Rev. Thomas M. Conroy, rector of the Cathedral and spiritual director of the sodality, gave an address. Miss Juanita Ward was elected president; Miss Helen Schenher, vice-present; Miss Mary Wigbell, secretary, Miss Genevieve Henry was re-elected treasurer. Miss Catherine Wall and Miss Eva Alberding were elected sacristans.

Miss Margaret Leahy and Miss Julia Falvey were in charge of the social program and party which was arranged by two circles of the sodality. The gym was attractively decorated with the Christmas colors and provided with a fireplace. Miss Lenore Bresnahan entertained with two readings, "The Locked Purse" and "Somebody's Mother". Miss May O'Dowd found much favor with her reading "Nell Heatherton". Miss Velma Roussey, an accomplished violinist, gave as a violin solo, "Holy Night". Following these numbers a game was played in which prizes ware offered those forming the largest number of words from the word "Christmas". Miss Alma Ware and Miss Ella Hooper were the recipients of the prizes. At the close of the games, homemade Christmas cake and coffee were served.

AUXILIARY OF A. O. H. HOLDS AN ELECTION

Members of division No. 3 of the Ladies' Auxiliary to the Ancient Order of Hibernians held their annual election of officers at a meeting Tuesday night at the Cathedral school gym. Mrs. Ella Gordon, president; Mrs. Elizabeth Savage, vice-president; Miss Mary Gordon, recording secretary, and Miss Margaret Dillon, treasurer, were returned to office. Mrs. Margaret Felts was elected financial secretary; Mrs. Catherine Callahan, mistress at-arms; Mrs. Mary Rogers, sentinel, and Miss Helen Bennigan, chairman of the standing committee.

Installation of officers will take place at the meeting on Tuesday, January 11, when a social program will be given in honor of the outgoing and incoming officers. At the recent business meeting it was decided to supply a number of Christmas baskets for needy families.

ST. ANDREW'S PLANS TO WELCOME NEW YEAR

Announcement is made by the Rosary society of St. Andrew's church, Fort Wayne, of a watch night party to be given in the parish hall, New Haven avenue, Friday night, December 31. Pedro, bunco and euchre will be played and poultry prizes given, after which lunch will be served. Officers of the society: Mrs. Charles Huth, president; Mrs. Adam Steiger, vice-president; Mrs. Henry Masbaum, secretary, and Mrs. Jacob Mattes, treasurer, will be assisted by the recently elected officers, Mrs. Edward Pranger, Mrs. Albert Lesh, Mrs. John Hoffman and Mrs. Carl Johnson, who will enter upon their duties in January.

NOTICE TO OUR READERS

The following are the District Correspondents:

Ft. Wayne—Miss Helen May Irwin, Care of Journal Gazette, Fort Wayne, Ind.
South Bend—Miss Millie McLaughlin, 332 Monroe St., Elkhart, Ind.
Logansport—Miss Mary Hogley, 216½—4th St., Logansport, Ind.
Hammond—Miss Genevieve Meyer, 607 State Line St., Hammond, Ind.
Lafayette—Miss Marie McGrath, 1521 South St., Lafayette, Ind.
Muncie—Kathleen Meehan, 410 South Madison St., Muncie, Ind.

SOUTH BEND DISTRICT

REV. J. A. COSTELLO SPEAKS ON PROPAGATION OF FAITH. DIOCESAN DIRECTOR ADDRESSES ELKHART PARISH.

(By Millie McLaughlin.)

In his efforts to inspire enthusiasm and solicit support for the Home and Foreign missions, Rev. John A. Costello, Diocesan Director of the Society of the Propagation of the Faith, spoke to St. Vincent's congregation, Elkhart, Sunday, Dec. 12, delivering a sermon at all four Masses.

His discourse, a most stirring and impressive one, dealt with the purpose, necessity, results and benefits of the society. He also briefly outlined the plan by which a branch of the organization is to be established in every parish of the diocese.

Rev. Costello stated that he appeared before the Elkhart congregation not only in the name of the bishop of Fort Wayne, but in the name of the pope as well, for it is he who has ordered the bishops to take up seriously the work of the Propagation of the Faith in every diocese and parish of the country and to give it its proper place in the Church for all future time.

He especially stressed the fact that the organization, which is the most highly blessed and indulgenced in the Church, is one of vital importance, in fact, a necessity, as it deals with Christ's command to His Apostles, "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." "Support of the missions," said he, "is not a matter of choice but an obligation." Persons who refuse to support foreign missions were cited by the speaker as being worse than Herod of old. He injured the bodies of the innocents, but they injure the soul by depriving it of God's grace. He likewise exhorted his listeners to remember the missions in their prayers.

Particular emphasis was placed by the speaker, on the second petition of Our Father, "Thy Kingdom Come." our Lord's own words by which He expressed His desire for the extension of His Kingdom, the Church, throughout the entire world. "When as children," continued he, "our mothers called us in and knelt us down at her knee and taught us the Our Father, we became members of the Propagation of the Faith, at least, spiritually. He further declared that it was doubtless to the efficacy of this "prayer of the ages" that the work of the society at home and abroad has been so successful. "Converts," Father stated, "are coming into the Church not by hundreds but by thousands. One priest alone has to his credit 5,000 converts and another 3,000." Aside from this in one section alone during the course of one year 22,000 abandoned Chinese babies were rescued from the highways and baptized. However, it was pointed out, that there is still much to be accomplished as two-thirds of the world's population or one billion souls as compared to the eight or nine hundred million of Christians are still in the darkness of paganism.

Rev. Costello also referred to the Home Missions and the many difficulties our missionaries are encountering in the west and southwest. "They are scantily fed, poorly fed, receive no salaries and have only a sacristy for a home," said he. "Their sick calls are not a matter of hours but days." Contrasting the sacrifices these devoted men are making on the missionary fields, he showed how small is the sacrifice required by each individual in order to affiliate with the society and yet, how imperative it is in order to advance the work and care for the laborers.

In conclusion, the speaker made an eloquent and touching plea to the members of St. Vincent's parish, urging them to support the work of the Propagation of the Faith in its "drive for souls," by joining the society and thus eventually contribute toward bringing about the desire of Christ, "one fold and one shepherd."

A drive for additional members and renewal of memberships in the Elkhart branch, which was started last year, will begin as directed by Father Costello, shortly before Lent and will be conducted along the unit plan with various promoters soliciting the memberships. The annual dues of the society are $1.00 for adults and fifty cents for children under sixteen.

NOTRE DAME DEBATERS DEFEAT SYDNEY TEAM. PROHIBITION IS TOPIC.

New laurels were added to Notre Dame University, Monday evening, Dec. 13, when the Notre Dame debaters scored a brilliant victory over Sydney University of Australia in an international debate, arguing the negative of "Resolved That Prohibition is Desirable and Should Be Retained."

The Australian University was represented by S. H. Heathwood, L. L. B., A. B.; J. R. Godsall, M. D. and N. D. McIntosh, M. A., while the trio representing Notre Dame, was composed of Arthur Goldberg, William Coyne, captain, and James Roy.

Prof. James O'Neill, head debating coach of the University of Wisconsin and author of several books on public speaking, acted as judge. In announcing his decision, Prof. O'Neill stated that the debate was won by the team with the largest number of debaters on its side. This statement was readily understood as the Australians seemed much in favor of the repeal of the law and John R. Godsall, M. D., second speaker for the affirmative, came forth with a long string of arguments for prohibition which were so amusing that the entire audience was in an uproar during the fifteen minutes allotted him for his talk.

Show Results of Training.

The Notre Dame men showed the result of careful training and extensive preparation and would have won the debate even without the aid of Mr. Godsall. Rev. William A. Bolger, C. S. C., head of the department of economics and politics at the university, coached the local team. Father Bolger is considered one of the country's foremost authorities on economics.

CARDINAL DOUGHERTY'S NIECE WEDS. His Eminence officiated at the ceremony when Miss Dorothy B. McCormick was married to Andrew K. Ryan, son of the City Solicitor of Philadelphia, in the private chapel of the Cathedral of SS. Peter and Paul there a few days ago. (Keystone Views)

HARRY FARBMAN GIVES CONCERT AT ST. MARY'S.

Harry Farbman, young American violin artist, appeared in a concert before the students and faculty of St. Mary's Friday afternoon in St. Angela's hall. The feature of the program was the "Concerto in D Major" by Paganini. Other outstanding numbers were the "Prelude in E Major" by Bach and the Wilhelmy transcription of the Chopin "Nocturne in E Major." Miss Margaret Engler assisted Mr. Farbman at the piano.

The following Wednesday evening a program of piano and voice selections was given by St. Mary's music students. Great applause was given the piano solo "Barearolle" by Moszkowski, played by Miss Catherine McDermott, and "Un Sospiro" by Lizst, rendered by Miss Ramona Schroeder. "Awakening" by Walter Golde, sung by Miss Mary DuBrul and "What the Janitor Heard" a reading by Miss Minnie DeVry, were also well received.

PLAYERS' CLUB PRESENTS THE "ARRIVAL OF KITTY."

The St. Joseph Players' Club of St. Joseph's parish, South Bend, scored its first triumph of the winter season Sunday evening with an excellent presentation of "The Arrival of Kitty," a three-act comedy by Norman Lee Swartout.

All of the parts were well taken, the character roles as supported by Walter Barshaw and Earl Lambaley being especially fine. Miss Marie Seegers appeared in the title role. Other members of the cast included Austin A. Mabrey, Miss Lucile Baade, Miss Lillian Lamirand, Miss Lucile Michels, Harry Walker and Aloysius Tamirand.

The actors were coached by St. Joseph's assistant pastor, Rev. Frank Remmes, C. S. C., assisted by Albert Doyle, Senior at Notre Dame University.

SODALITY ELECTS OFFICERS.

The Young Ladies' Sodality of St. Joseph's church, Mishawaka, met Dec. 14 at the school hall and elected the following officers for the coming year: President, Miss Tressa Hums; Vice-President, Miss Catherine Jacobs; Secretary, Miss Marie Swain and Treasurer, Miss Mary Cushing. Plans were made for a Christmas party to be given Dec. 27 at the parish hall.

MIDNIGHT MASS AT ST. JOSEPH'S MISHAWAKA.

The Rev. John C. Keller, pastor of St. Joseph's Church, Mishawaka, will celebrate Solemn Mass at midnight assisted by Father Bapst and a member of the Congregation of the Holy Cross from Notre Dame University. The lighting fixtures with which the Church has recently been beautified will be used for the first time on this occasion. The service will be further distinguished by the rendition of a newly arranged Mass under the direction of the organist, M. L. Kunkel. The boys' and men's choir, accompanied by St. Joseph's orchestra, will take part in the musical program.

MUNCIE DISTRICT

BISHOP OF ALEXANDRIA GUEST AT ANDERSON.

The Rt. Rev. Bishop Couturier, Bishop of Alexandria, Providence of Ontario, Canada, was the guest of the Rev. T. C. Traves, pastor of St. Mary's church, Sunday. He officiated at the 9 o'clock Mass and addressed the children at that Mass.

MUNCIE

CLEAR LARGE SUM FOR PARISH.

Members of the Daughters of Isabella of St. Lawrence Parish cleared $1425 at the four-day bazaar which they held recently. The proceeds were for the benefit of the church.

ST. LAWRENCE SCHOOL MUSICIANS TO BROADCAST.

Unusual interest is being manifest in details of the program to be broadcast from Station W. O. W. O. at Fort Wayne, Wednesday Dec. 29, from 12:00 to 12:15, from 9:00 to 9:15, and from 9:45 until 10:00 o'clock. Those taking part are Pansy Tarr, pianist; Harld Rahe, violinist; and Mary Hickman, accompanist. They are members of the Music department conducted by the Sisters of St. Agnes in connection with the St. Lawrence School and are able musicians.

HAMMOND DISTRICT

SPLENDID SHOWER FOR THE ORPHANAGE.

Christmas will be a gay one this year for the boys of the Carmelite Orphanage, if one may judge from the lovely gifts and cash donations the Daughters of Isabella received at their shower for the lads last Friday evening. The officers and members of the D. of I. are very grateful for the help their friends gave to this affair.

C. C. H. S. OPENS WITH ALUMNI GAME.

After a much needed rest from the strenuous and successful football schedule, the C. C. H. will open their basketball season on Friday, Dec. 17. The football stars, Fogg, Banns, Laposa, Beier, Skebo, McNichols, compose Pat McShane's hard court team. Schreiner is rounding up the Alumni for the fray and they are practicing on the C. C. H. floor every evening.

HOBART

Many members of St. Brigid's parish here, went to Dyer last Monday to attend the funeral of Fr. Flach. Fr. Flach had charge of St. Bridget's parish many years ago when it was a mission connected with the Turkey Creek church.

LAFAYETTE DISTRICT

DUNNINGTON—

GOLDEN JUBILEE ENTERTAINMENT.

The ladies of St. Mary's church at Dunnington will hold a Golden Jubilee entertainment Thursday evening, Dec. 30th, in the school auditorium. The evening will be devoted to cards and bunco, after which will be dancing. Music will be furnished by the Marin orchestra. At the conclusion of the evening's program a Golden comforter is to be awarded to the one holding the lucky number.

LAFAYETTE—

ORPHANS' CHRISTMAS PARTY.

The Catholic Daughters of America royally entertained the orphans of the city at a beautiful Christmas party Sunday afternoon at the K. of C. hall. The children of St. Joseph's orphanage, numbering 140, and those of the Children's Home, numbering 38, were conveyed to the hall in automobiles, where Santa Claus, with a beautiful Christmas tree, awaited them. The little guests were laden with many gifts. Wing Day, Harley Misner and Miss Mary Bowen entertained the children with slight-of-hand stunts, picture drawing and Christmas songs. On Sunday, December 26th, the Catholic Daughters will entertain the members of St. Anthony's Home for the Aged at a Merry Christmas party.

ST. LAWRENCE'S SCHOOL EXERCISES.

"A Joyous Christmas Reunion," a three-act drama, written by the Seniors of St. Lawrence's High School, was capably staged Sunday and Monday evenings, December 19 and 20, in the school auditorium, by the High School students. Much praise is due them for the keen originality and theatrical talent so splendidly displayed by them. The children of the grade school assisted the high school students in the Christmas entertainment by presenting many well-delivered recitations, songs and drills.

ST. BONIFACE'S SCHOOL ENTERTAINMENT.

Much success crowned the annual Christmas entertainment given Wednesday and Thursday evenings, Dec. 15 and 16, by the pupils of St. Boniface's school. Approximately 150 boys and girls took part in the exercises and the ability and ease with which they presented the variety of features, reflected much credit not only on themselves, but on the Sisters of St. Boniface's school, who so ably coached them.

OBITUARIES.

R. I. P.

PIONEER OF HAMMOND DIES.

John H. Liesenfelt, for 30 years a resident and business man of Calumet City and Hammond, died Friday evening at St. Margaret's hospital. The funeral was held last Monday from St. Victor's Church, Calumet City, with burial at St. Joseph's cemetery.

MUNCIE

Mrs. Anna C. Bixler, 70, wife of Thomas C. Bixler, passed away Friday afternoon at the family home. The funeral was held at 9 o'clock Monday morning and burial was made in Beech Grove cemetery. She was a member of the Daughters of Isabella and the Altar and Rosary Societies and was a faithful member of St. Lawrence parish. Survivors in addition o the husband are three daughters, Mrs. H. C. Corby, of Toledo; Mrs. C. D. Babcock, and Miss Mary Bixler, of this city, and two sons, Louis and Joseph, of Muncie.

LAFAYETTE—

CHARLES J. LAMMERT.

Charles J. Lammert, fifty, general secretary and treasurer of the Brotherhood of Painters, Decorators and Paperhangers of America, died Tuesday morning at St. Elizabeth's hospital of nephritis. Funeral services were conducted Saturday morning in St. Louis.

MRS. R. C. FISHER.

Mrs. R. C. Fisher, forty, died very suddenly of apoplexy Thursday night at the family home, 1416 Virginia St. Funeral services were conducted from St. Mary's church Monday morning.

MISS MARGARET HENNEBERGER

Miss Margaret Henneberger, seventy-eight, a sister of the late Rev. Anthony Henneberger, died Saturday morning at St. Elizabeth's hospital. The body was taken to the home of her brother, Charles Henneberger, at Fowler, where services took place.

The name Friar is a corruption of the French "frere," (Latin frater) or brother, the distinguishing title of the members of the mendicant orders. The Franciscans and the Dominicans, approved by the Holy See in 1210 and 1216, respectively, were the first friars.

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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q, in separate envelopes. Questions should never be written on same sheet with subscriptions.

What is the Scala Santa?

The Scala Santa, or Holy Stairs, consists of twenty-eight white marble steps, located in the Church of S. Salvatore in Rome. This little Church is located near the Basilica of St. John Lateran.

Tradition tells us that the Holy Stairs originally lead to the pretorium of Pilate at Jerusalem and were sanctified by the Saviour's footsteps. Early Christian historians tell us that the Holy Stairs were brought from Jerusalem to Rome by St. Helena, mother of Constantine, the Great, in the fourth century. In the Middle ages the Holy Stairs were known as the stairs of Pilate, recalling to mind that they were the steps upon which the Saviour stood while Pilate considered His case and standing upon which He heard His sentence pronounced. But in recent centuries, the name Scala Santa has clung to these Holy Stairs because the thought of their being sanctified by the footsteps of the Saviour transcends and brushes away the thought of weak Pilate condemning Christ to death.

Because these steps have been sanctified by the Sacred Feet of the Saviour, no one ascends them save upon his knees. Indeed, it is an edifying sight to see pilgrims, and natives of Rome, ascending the Holy Stairs, praying fervently the while they meditate upon the sufferings of the God-man. There is an air of quiet, an air of seriousness, a prayerful attitude that is in marked contrast to the bustle and the noise of the outside world.

My neighbor insists that no historical reference, concerning Jesus of Nazareth, can be found, except in the Scriptures. How could I best answer this?

We shall print for you an article, which appeared in the NEW YORK SUN, March 13, 1926. This article appeared upon the occasion of the discovery of old Slavic translations of Josephus, the Jewish historian. The article follows:

The great Jewish historian Flavius Josephus wrote two books, the "Jewish Wars" and the "Jewish Antiquities," about a hundred years after the birth of Jesus Christ. These two works were valued by the Christian Church, because they illuminated the history of the New Testament and contained passages dealing with early Christendom, making mention of John the Baptist, James, the brother of Jesus, and of Jesus himself. There has long been doubt, however, whether the famous passage in the thirteenth chapter of "The Antiquities," which would establish Jesus as a historical character of his time is genuine.

This passage, as it has come to us in the Greek text, is in part as follows:

"About this time lived Jesus, a man full of wisdom, if, indeed, one may call Him a man. For He was the doer of incredible things, and the teacher of such as gladly received the truth. He thus attracted to Himself many Jews and many Gentiles. He was the Christ. On the accusation of the leading men of our people, Pilate condemned Him to death upon the cross; nevertheless those who had previously loved Him still remained faithful to Him."

Scholars have declared that, in the first place, this passage was injected into the text in such a manner as to break the continuity of Josephus' narrative, and, in the next place, that it had three glaring offenses against Greek prose, which the historian avoided elsewhere in his works. The question then arose, was this an interpolation and, if so, by whom was it made?

Recent discoveries of the old north Slavic translations of the works of Josephus, in the opinion of Professor Seligman of the University of London and of the continental authority, Dr. Solomon Reinach and Dr. Gisler, definitely establish the fact that Jesus had a place in the history of this time, and they apparently end the long discussion of authorities as to whether the works of Josephus have authentic references to the founder of Christianity. The version of Josephus' writings from which this translation was made was in Aramaic, a Semitic dialect of vitality and power of expression, which in Josephus' time was much used in Palestine. It was the mother tongue of Josephus and a language Jesus spoke. It spread throughout the Mesopotamian valley north into Armenia and Persia, and was the speech of the Turkish Khezars in southern Russia in 969 A. D., when they were converted to Christianity. The translation was made by their rabbis into Slavic and through this medium it has eventually reached western Europe.

The old Slavic translation contains a full account of the appearance of Jesus at Jerusalem. It is three or four times the length of the corresponding passages in the accepted edition of Josephus' works. It is thoroughly related to the text in which the alleged interpolation is found, and, according to authorities "it resembles what we might expect a Jewish writer of the time to say regarding Jesus." It describes the meetings of the followers of Jesus on the Mount of Olives, their acclamation of Him as the Messiah, their calling upon Him to lead them against the Romans, and how He was reported to Pilate by those who feared the power He was daily gaining over the people. "Pilate ordered many of the multitude slain, but spared the miracle maker," says the Aramaic version. "And after Pilate had heard the case against Him, the Romans took Him and crucified Him, according to ancestral traditions."

While the world has for ages troubled itself over this passage in the works of Josephus, the historic character of Jesus has needed no additional proof. There is other lay authority as well as the authority of the New Testament for the fact that He lived. Christianity itself is the best proof of the existence of its founder. The value of the new discoveries lies in Josephus' report of the events of his time and the early recognition accorded to Jesus as the Messiah by the people with whom He came into contact.—N. Y. Sun, March 13, 1926.

How answer the objection that the accounts of the genealogy of Christ on His father's side are flatly contradictory? (Cf. Matt. I, Luke III.)

There is a great discrepancy between the genealogies given by St. Matthew and St. Luke. That both genealogies are genuine may be gathered from the fact that the Jews of their day did not object to either. We may be quite sure that if there had been any flat contradiction it would have been pointed out by those who had every opportunity of knowing the truth. This argument is more convincing since the Jews were always remarkable for paying the greatest attention to genealogies. According to the modern theory, St. Matthew gives the natural genealogy of St. Joseph, while St. Luke gives that of the Blessed Virgin. When St. Luke speaks of Joseph as the son of Heli he means the son-in-law, who was married to the Blessed Virgin. This Heli may be identified with Joachim, who has always been represented as the father of the Blessed Virgin. Another theory which can explain the discrepancy is the ancient one that both Matthew and Luke give us the genealogy of St. Joseph, the former giving his legal genealogy, St. Luke his natural genealogy. This can be understood when we remember the peculiar law of Moses in the matter of legal relationship. We read in Deuteronomy: "If brothers dwell together, and one of them dies without children, his brother shall take her and raise up seed for his brother; and the first son he shall have of her he shall call by his name." As early as the third century this law was applied to St. Joseph. Julius Africanus explains in this way. Estha, the mother of Heli and Jacob, was married successively to Mathan and Melchi; of the former she begot Jacob, of the latter Heli. Jacob and Heli were therefore brothers, of the same mother, but of different fathers. Now Jacob having died childless, Heli married his widow, who begot Joseph, who was the natural son of Heli and the legal son of Jacob. Since Mathan and Melchi may not have been at all related it is possible that the two genealogies should branch off without meeting again until they reach David through Solomon on the one side and Nathan on the other. This is the common explanation given by the early Fathers. Since both the natural and the legal genealogies were regarded as of great importance among the Jews it is not strange that the Evangelists should give both genealogies.

What language did Christ speak?

The languages in common use in the Holy Land in the time of Our Lord were Greek and Aramaic. Christ was conversant with both, and while using Greek when conversing with the Gentiles, he spoke Aramaic to his disciples.

The Acolytes Stage A Welcome

"Mother, where's that letter for Blanche?" asked Ronald Carrington.

"What letter?" promptly said Mr. Carrington, for the proverbial curiosity of women was shared by the male members of the house.

"Here it is, Blanche, but don't let your dinner get cold," admonished Mrs. Carrington.

"Who is it from?" demanded Ronald as his sister glanced at the signature.

"Why, it's from Father Woods. Listen to this:

"'My dear friend Blanche:

"'One of my big dreams is coming true. I'm coming home for Christmas—think what that means to me, home for Christmas after ten years in Africa.

"'I came to the States last June, in time for the Eucharistic Congress. In my joy to see all and to do something for the mission cause, I suppose I overdid, at least my superiors have had me in the vicinity of the infirmary most of the time. Then, too when we need strength, God gives it; when we do not, we lose it. After the wilds of Africa, civilization's ten-year stride has completely overwhelmed me.

"'Christmas in my boyhood town! Of course, since my parents are dead and the old home sold to strangers, it will not be the same, but I'll see my friends who gave me that glorious sendoff when I left for the mission field. I have had little time for letters, but you people have aided my missionary efforts and I wanted you to know of my coming visit.

"'God bless you and keep you all. If you see any inquiring friends, tell them that I'll be home for Christmas.

"'Gratefully yours,

"'Father Woods.'"

"Fine! Our banner celebration was his farewell party. Best thing the parish ever did."

"Yes, it was, Papa," said his wife. "If only his mother were here. She'd be so proud of her boy."

"Who will entertain him?" queried Blanche.

"Would anybody come to this little burg to be entertained if they could stay in New York?" demanded the twelve-year-old lad.

"He's not a New Yorker, you goose. He's from Africa where there are loads of lions and boa constrictors and everything. That's why he wants to come here for Christmas," explained Blanche.

"His farewell party in the old hall was wonderful, wasn't it, Papa?"

"It surely was, Mother. I presented that First Aid Kit our Council gave him. Did I save that speech? I'm going to look for it after supper. That was a hummer," modestly admitted the attorney.

"Maybe you could use it to welcome him back, if you changed it a little," suggested son, who believed in strict economy where English composition was concerned.

"I'm terribly busy now," sighed the mother, "but since he has written us, I suppose we should notify his friends so that something can be planned for him."

"Mother, you know I haven't a minute," warned Blanche.

"If you throw a party, Sis, he might tell you all about the lions."

"Keep quiet, will you? Maybe Langley's would like to do something for him. Father, is Will Davidson here or in California?"

"He left last week. He presented the purse, and made a rattling good speech. Blanche, give me the phone book. I'll check off his friends and you can call them up."

"That's a good idea. Ronald will help me with the dishes, won't you, dear? I wonder if they use dishes in Africa."

"Hope not. Are there lots of lions where he lives?" was asked with a wild flourish of the tea towel.

"Yes, but he isn't afraid of anything. Try to get Mr. Nolan at the store, Blanche."

"Gee whiz! Not of lions?"

"No, dear. Then try the house. He may be at supper."

"Did you know Father Woods real well, Mother?"

"Yes. When he was a boy he used to play ball on those vacant lots where Millers built. Oh, Blanche, don't forget the Millers."

"Was he a good ball player?" the captain of the Acolyte League demanded.

"He was grand. He won all the games," blithely replied Mrs. Carrington who knew nothing of that sport and thought that activity meant victory.

"All of them? Gee whiz! Could he make home runs?"

"He made them every time," innocently affirmed the lady, thinking a home run meant arriving there in time for a meal.

"Every time! Gee whiz, why he'd beat Babe Ruth, he would!"

"Huhu. Blanche, tell Ruth Martin about Father's coming. They say she is better now."

"Great Scott, why didn't he get into the Big Game?"

"Africa is where all the big game is now, son. Blanche, are the Waltons in Florida? Goodness, don't scratch the silver so," admonished mother, as Ronald shot imaginary flatware players to imaginary bases; cups he dried over his head in writhing contortions of a pitcher's windup and then neatly landed them on the kitchen table with alternating inshoots and out curves. "Mercy child! Be careful of that dish. It was Grandmother's. Give me that towel. I'll finish these myself or we won't have a dish left for breakfast. Blanche, Grandmother Ziegler would be glad to see Father. Call her."

When Mrs. Carrington had her kitchen in order, she came into the dining room to see her indignant daughter hang up the receiver with a bang. "I'm through, Father. Mr. Isherwood was positively horrid. He's found money and lost his Faith. Everybody's too busy to bother with a poor missionary these days. I'm through," she announced with finality.

A busy week sped by and only in a vague, troubled way did little Mrs. Carrington think of the impending visit until Friday when her vacuum cleaner collided with an obstruction under Ronald's bed. She hauled forth a battered, delapidated suitcase bearing a gay Christmas card on which her son had inscribed: "To dear Father Woods, with love, from the Carrington Family. Merry Christmas."

She sank weakly to a chair. "Heavens! This old thing? What does that boy mean? What's in it?" The broken catch yielded instantly, disclosing a motley collection of old baseballs and gloves, a mouth organ for the heathen was designated as from the Feister family, a dull penknife Jim Brown had bestowed in the name of his parents and himself, a plumb bob, tied with Christmas ribbon, was the contribution of Thad Miller and relatives. Ronald had a list of twenty-four acolytes and as the treasures were received, the names of the beneficent donors were stroked off. "Why, I'd be mortified to death if that dear, self-sacrificing priest had been handed an outfit like this. Just wait till that boy gets home. He's going to hear about this ridiculous thing. It's a blessing I discovered it."

Donald wisely failed to appear until supper time, having been studying in the Public Library. He received the family upbraidings in silence for a time and then blurted out: "Well, then, what can I give him? I'm in charge of his party."

"Party?" exclaimed the father.

"Yes, party. We boys are goin' to give him a party, and if I don't get something else, I'll have to give him this stuff. It's mine for I collected it, and you told me yourself that you didn't want that suitcase. We've lots more things, too," he threatened.

"Merciful Moses! I suppose there isn't one clean or new gift in the whole outfit," wailed Blanche.

"There is, too. Tony Pastrano bought a good handkerchief. It's new and tied up grand. His mother washes, but he gets things just the same-e. I could buy something new, Blanche, if you paid me that fifty cents you owe me."

"I'll give you your money this minute. But please keep my name off your gifts."

"You bet we will."

"Where's this party to be held, young man?" asked the head of the house.

"Father Lane gave Spud Nolan and me the choice of the old hall or the gym. We're plannin' to have games an' everything, no matter what anybody says. I'm managin' this party an' it's agona go through."

"What are you going to serve?" asked his mother.

"Haven't planned that yet, but we'll get something, all right."

"Will your lunch be like your presents?" asked Blanche

"Yes, if we depend on you, it will."

"Hush, children. If it was only summertime, I'd fix a fine lunch for you, but I'm positively too busy at Christmas."

"Summertime!" snorted the acolyte, his blue eyes blazing. "If I ever send for a priest, don't let him tell me to wait till summertime. I'll want him then, and he'll come. Priests ain't like people. An' we boys ain't either. We ain't too busy an' we ain't too lazy. He ain't thinkin' of invalids and old grandmothers. He said HIS BOYHOOD DAYS an' we boys are agonna put on a party that'll knock an eye out. We can entertain him as good as savages, an' that's all he's used to. If people would only let us alone—or start something themselves. What did the Knights build their big banquet hall for—so as nobody could ever eat there? An them old tightwad ushers—they all look like undertakers—ever see them do anything beside crowd people into pews? We servers know how to treat priests, an' we're agoina do it. Father Lane said we could—right in the old hall where he said goodbye to his boyhood town," the lad added softly.

Mr. Carrington walked into the library to look at his law books. The very sight of those orderly rows bespoke justice—justice to juvenile and to adult. "He's a leader, all right. Heads his class and captains his ball team. If I want my son to be a leader among men, I'd better help him to be a leader among boys. Busy boys are considered good or bad according to occupation. He's planned this thing and I've got to see it through. I've got to stand by my boy," was the whispered verdict to the volumes constituting the jury.

"Mother, if Ronald is championing this party, we're going to help him make it a crackerjack. Tell us your plans, son. We'll see there's a good lunch. How would you like a tree with little favors on it for every boy, and some dandy present for your honor guest? But you've got to earn it. You started this thing. Now see that you do it well. You keep the porches and walks free of snow every day, and you can name your own price to cover your present."

"Oh, Dad. Thanks. You bet I will. Thanks. Where's a broom?"

Snow was flying in the falling twilight when an indistinct form halted beside the energetic shoveller. "How'd you make out?"

Spud was convoyed to the corner. "Say, she's goin' great. My Dad and Mother are goin' to throw the party for us, eats an' all. How did it work for you?"

"Joe didn't mind his broken flashlight, but Tom was ravin' over his fishin' tackle, an' because I wrote on the card that they was both ushers, he says he won't ush no more. I don't care."

"We're goina have a tree an' everything, Spud. I know Dad. He'll make the welcoming party better than the farewell one."

"Say, Bud Vance told me that Bob Patterson got a good lickin' from his mother because she was mad at them old torn towels he tied up for her to give to the heathens. But as soon as he stopped hollerin' she went right to the phone and invited the Christian Mothers to come to her house to sew tomorrow to make albs and surplices. It's a great cause, but poor Bob sure has been a martyr. Mr. Vance says he is going take the matter up with the Knights—not Bob's lickin'—but a big banquet for the missionary."

"Good. She's workin' all right. Didn't I tell you?"

"Yep. Say, I can't give you none of your stuff back, 'cause my Dad slung that rubbish into the furnace as soon as Mother showed it to him. But he told them big lazy brothers of mine that he thought it was time for the Ushers' Club to get busy if our town was to be saved from bein' disgraced by me."

"That's the stuff, exactly."

"Yes, but the rest of our Knights, us servers will have to listen to our folks braggin' about the fine parties they planned for him, even if they all was awful busy that Christmas."

"Let 'em brag. We know who started things amovin'. But I've got to get busy, Spud, to earn my share of that dandy travellin' bag that we told the Capital Clothing Store to lay aside for us, on conditions, last week. So long, pal. See you later."

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BISHOP'S HOUSE
1415 West Washington Blvd.
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To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as yours Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly, and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week as I address you, I am Yours paternally in Christ.

+ John Francis Noll
Bp. of Ft. Wayne

CHRISTMAS SUGGESTS CHARITY.

By the sin of our first parents all people were worse than orphaned. They not only lost the love of the Heavenly Father, but became practically enslaved to the arch-enemy of this Father. For long centuries the human race was led to feel that God had turned His back on it, that its condition would sink to a lower level unless and until a Liberator Divine would emancipate it and rehabilitate it in God's favor.

When God's Son came "in the form of a servant" and paid its ransom price, mankind was elevated from its orphan estrangement to the exalted dignity implied by the designation "brothers of Jesus Christ," "sons of God," and through that relationship became heirs of God's eternal glory.

On the day, whose anniversary 300,000,000 observe, the world was taught in an astounding manner that "God is charity." The Father "so loved the world as to give His only begotten Son." The Son declared and proved that He loved us with the same infinity of love with which the Father loved Him; and the Holy Ghost, Who is the love of the Father and Son personified, associates Himself personally with everyone who lives the life of grace.

Now, the fire of love which the "God of Love" came to cast on earth was to be enkindled in the hearts of all who would be its special beneficiaries, so that they in turn would burn with love for Him and for their fellows who bear His image. Clear it is, therefore, that love of God and of neighbor is the "fulfillment of the law"; that the Decalogue could be epitomized by Christ in the simple words "Thou shalt love the Lord, thy God, with thy whole heart . . . . . and thy neighbor as thyself"; and "he that abideth in charity abideth in God and God in him"; that we should "walk in love as Christ also hath loved us."

Our Savior's whole ministry on earth was one of disinterested benevolence and love. St. Luke sums up His whole public life in the brief sentence "He went about doing good." "Love one another" was the gist of all the preaching of "the disciple whom Jesus loved." Love, as exemplified by the performance of works of mercy, was a distinguishing characteristic of the first Christians. They met in love feasts, comforted one another during the days of persecution, at the risk of their lives they gathered together the bones of the martyrs and buried them, and the wealthy among them were happiest when the poor made demands on them.

All through the centuries the Church, the Spouse of the Lover of souls, exercises His benevolent ministry — that of the Good Shepherd, of the Good Samaritan, of Father of the Prodigal, of Mother of the aged, the orphan, the poor, the sick, the leper. Thousands of her members have consecrated their lives to a hard ministry of service, which offers no money compensation, in behalf of people who are mentally, morally and physically afflicted. Many of these workers first surrendered a fortune and then consecrated their lives to a ministry of love, whose acts are recorded in the Book of Life, and the day by day remuneration for which accumulates until the final day when faithful servant and Master meet at the door of eternity.

The service is so meritorious that the Heavenly Father wants all to have an opportunity to share in it—the thousands by their personal ministry and the millions by their alms. The two groups must co-operate, the minority group by spending themselves and the majority group by spending some of their earnings to sustain the former. How grand such a providential arrangement whereby some serve in person and others bear the expense.

No business is run so economically as the Church's missionary and benevolent business. In it are employed men and women of nobility, of talent, of great energy, yet they are not paid according to their talents, nor even according to the results achieved. They all receive the same pay and it consists in bare living expenses of the most frugal kind. It is the business of God, motivated by love for God, for fellow beings with whom He Himself longs to share all the riches and happiness of His Heavenly Kingdom.

Works of mercy, therefore, whether spiritual or temporal, whether they relate directly to the human soul, directly to the human body, or relate to man as man, must be conducted by the Church, must be fostered by members of the Church.

Because of the lack of true charity in the generality of people, the State has entered into the business of benevolence, but its motives are altogether human and economic. Somebody must care for the unfortunate; hence, if it be not done by religion, it must be done by the State or by social agencies.

In the Catholic Church the poor, the aged, the afflicted, the orphan are housed and cared for almost exclusively by Brides of Christ, by Angels of mercy, from purely religious motives, and as the principal means of working out their own salvation.

No serious-minded person can visit one of our orphanages without feeling ashamed of himself on several grounds. He notes, for instance, that fifteen or twenty gentle women are mothering the children of strangers, serving them 365 days of the year. They do more for them than their own mothers could do for them. They cook for them, teach them in the class-room, nurse them in the sick room, play with them during recreation, direct them along the road of virtue and usefulness—and all without pay.

Then he also notes that while the building under whose roof the orphans live, the chapel in which they pray, the school in which they learn their lessons, the campus on which they have their recreation, the coal which warms them, the food which they eat, the clothes which they wear, the price of light, gas, water and sundry other things are furnished by the offerings of the charitable—he has contributed but a miserable pittance.

Every work fostered by the Church is so meritorious and worthy of assistance that its appeal should be irresistible. It is so as a matter of fact to all Catholics who are concerned about "treasures in Heaven." Assistance to the destitute, to the unfortunate, is cheerfully given by all who care anything for the powerful prayers and brings blessings of such impoverished beneficiaries.

Christmas suggests charity; it calls for gifts, great or small, in proportion to one's ability to give or according to the love entertained for the recipient. The true Christian will not slight Christ, whose birthday occasions the festival and all the gift-giving. Christ is reached in many ways, but in none with such effect as through a gift to the poor and afflicted.

—o—

Strive to keep alive in your heart the spirit of Christmas. Remember virtue consists in a constant desire and ready will to please God.

—o—

May the Babe of Bethlehem multiply your joys and successes during the year of 1927 and may He give you His grace in abundance, that bearing your daily crosses patiently, for love of Him, you may experience that peace, which He alone can give.

The Seven Bloodshedings of Our Savior

(Continued from Page Three)

fear. Grief oppresses Him, woe transfigures Him and transforms His very features. He clothes Himself with shame and sorrow, as He might put on the garb of a criminal, being about to die a criminal's death. And thus He appears before His Father, fearful and ashamed—the Penitent, the Man of Sorrows—and with love and deep contrition, full of pain and heart-breaking anguish, He falls prostrate, and in mental sadness hides His sacred face upon the ground. Tomorrow His body will be fastened, motionless and bleeding, on the Cross; now it is His soul that is wounded and crucified. The sorrows of death, its chills and its clammy sweat, inundate the prostrate form of Jesus. "My soul is sorrowful even unto death." "O earth, earth, earth, hear the word of the Lord" (Jer. xxii, 29). "O earth, cover thou not My Blood" (Job xvi, 19). His agony increases, He is "poured out like water" (Ps. xxi, 15), only the plenteous sweat is no longer like water, but "like drops of Blood trickling on the ground." His head is "filled with dew, and His locks with the dews of night"—only His head and whole body are bedewed and drenched with Blood. Blood oozes from every pore; His long garments are soaked with Blood; the thick woolen texture cannot absorb it, the cold night-air cannot clot it; it gushes forth again and again, at the throbs and beats of His agonized Heart, and trickles, ever trickles to the ground, until He is lying in a pool of Blood. "I have trodden the wine-press alone" (Is. lxiii, 3).

The Scourging.

Two of the soldiers place themselves on either side of Jesus; the crowd falls back to give them room; the garments, whose very fringe gives health, are trampled under foot; the hands that have bestowed blessing and alms, and absolutions are bound; and the shoulders of the Good Shepherd, where His lost sheep will be laid so lovingly, and carried so gently, await the first stroke of the scourge.

In an instant the rods are raised; there is a shrill sound as the air is cut; then a sharp report, as though something cracks or breaks. Alas! it is the first blow on the shoulders of Christ, as the red Blood springs out to testify. The frame of Jesus quivers, for it is exquisitely sensitive; but His face remains unchanged. Again and again they strike, more and more recklessly, maddened by the patient calmness of that uplifted countenance. "I have been scourged all the day" (Ps. lxxii, 14). "The wicked hath wrought upon my back, they have prolonged their iniquity" (Ps. cxxviii, 3). "For I am ready for scourges, and my sorrow is continually before me:" His sorrow for our sins. So with a new sound, that startles the ears of His horrified Mother, the whistling cords sweep from right to left, from left to right, to be embedded in mangled flesh. Blood pours from the widening wounds. Sometimes it falls heavily and slowly on the pavement, like the big drops of rain before thunder; sometimes it is heard fast dripping and trickling like the shower from the eaves of houses, or the water from the roofs of rocky caves. There lie the long whips of steel-like sinews—these are seized. The Victim is paler, His lips are parched and cracked, and parted to breathe the hot air. His tongue is swollen—He nerves and steadies Himself for what is to come. Still more rejoicingly does the dear Blood of God leap forth. He looks like one flayed alive, whose flesh is cut to shreds. Finally, the fastenings are severed, and Jesus falls into a pool of His own Blood, then slowly rises to His knees, and with excruciating suffering draws the seamless tunic over His mangled flesh and conceals the fearful evidence of their cruelty and of His own brave, generous love.

The Crowning With Thorns.

Terrible as were the ruffians when in earnest, they are more terrible in their jest. Conceive the torture, when the head of Jesus is seized, held with rough, irreverent grasp, and then encircled and fitted with a crown—not of flowers, but—alas!—of sharpest thorns. Careful not to hurt themselves, they are callous to His anguish, and heedless of the hot Blood which gushes out over their hands and garments. But we must watch every drop, for this is the beginning of the fourth Bloodshedding.

Blood pours down the face and neck of Jesus. Blood reddens the green crown; beads of Blood hang like berries upon its spikes. Blood fastens and glues together the long locks that fall on His shoulders. Blood drops on the tattered, faded cloak, and dyes it a purple that is truly royal and divine. Blood crimsons the bench which serves for a throne, and the walls and the marble pavement around His feet. But His brutal tormentors care neither for His Blood nor His pain. They only mock the more rudely and savagely, as they thrust into His patient hand, the reed-sceptre, and begin the dastardly outrage of their mock homage and adoration. O Man of Sorrows, with Thy beautiful countenance hidden and despised, in faith and love, we bend the knee and adore. We hail Thee, King of Kings!

Jesus came forth, bearing the crown of thorns and the purple garment! Pilate, in a last effort to save Him from the Jews, brings Him forth that all may see and pity Him. "Behold the Man!" And still the red Blood gathers on the thorns, and it falls on the pavement where He stands, and the crown grows redder; nor king, nor emperor has ever worn one so royal, so rich, so precious. The Evangelists tell us that when they took Jesus and led Him forth, the purple garment was taken from our Lord and replaced by His own, but they do not mention any removal of the crown of thorns. He kept it, and so went forth to die. His Mother saw that death garland upon the Victim's brow, when He halted before her on the road to the place of sacrifice.

The Way of the Cross.

The history of the Passion of our Lord is written in His Precious Blood; and even in the passing from pain to pain, one of the Bloodsheddings takes place.

The soldiers take their purple garment off our Lord and clothe Him again in His own. But why does the Precious Blood, which has been falling so fast and plenteously, now hide itself out of sight? The purple robe was soaked with it and dyed anew; and, unlike His own garment—being rent and ragged—it covered but few of His bleeding wounds—and now so little of that Blood is seen! Ah, the Precious Blood has been misunderstood, has been blasphemed. By a miracle of malice, they have changed God's richest blessing into a dreadful anathema—they have taken the Blood of Christ on themselves and on their unhappy children; they have invoked their own reprobation and damnation.

The first Blood which moistens the Cross is that left by the Blood of Jesus; for He gives it a kind and gentle kiss of peace, a divine reconciliation He will erect between justice and mercy. "This is He that comes to us by water and blood" (1 John V, 6). He comes to us by Blood, for through the weight of the Cross, His many wounds are made to bleed afresh; at every step, Blood gushes from His veins; it steals down beneath the garment till it bathes His faltering feet, till it reaches the ground, to be trampled on and hidden in dust and sand. And yet, it will not be wholly hidden, for it has a purpose, this Bloodshedding of the Way of the Cross. The path is now being marked out by which the Kingdom of Heaven must be stormed. Up this toilsome road the soldiers of the Lord are to press on till doomsday, following their Captain and King.

O fainting, feeble, bleeding Cross-bearer! how wilt Thou accomplish Thy task of beating down the gates of hell, and setting wide for the Blessed, the gates of Paradise—Thou Who seemest too weak to perform even the least part thereof, too exhausted to carry that Cross any further on the road? "In Sanguine Mea—In My Blood."

The Crucifixion.

"Jesus, that He might sanctify the people with His own Blood, suffered without the gate" (Heb. XIII, 12). The executioners order Him to go to the Cross and place Himself upon it, that they might see where to make the holes to receive the nails. This mark is not necessary, no golden reed for measurement is needed here; for His own Blood has itself marked out all the length and breadth that His body and arms will require. Until death part them, He will not leave His Cross, not even when they dare Him to come down; for see how He has embraced it, and testified His love by endowing it with those rich, ruby jewels of His most Precious Blood!

And now a soldier selects a nail; it is long and strong, but neither smooth nor sharp-pointed. Slowly and deliberately he puts the nail upon the palm of the open hand of Jesus. In spirit Mary kisses that gracious hand, which she will never see again, as for three and thirty years she had seen it, without a wound. They have dug into His left hand, they have opened the first of the Savior's Five Fountains, but the Blood of Redemption comes only slowly forth past the great nail and the bruised lips of the wound. The ready right hand is fitted with another huge spike, and this with repeated blows is also struck into the quivering nerves and muscles. The soldiers now seize the sacred feet, and through both a long nail, by dint of redoubled blows, is sent on its crashing, rending way into the Cross. Four Fountains are now dug, and Jesus is crucified. The red Blood pours out rejoicingly, and running down from hands and feet, bathes alike both Crucified and Cross.

For three long hours the Saving Stream flows on, at one time slowly as the chills and languor of death prevail, at another time fast and hot, as the love of the Sacred Heart urges it forth. Its very panting assists the Sixth Bloodshedding. Even as in His Divinity Jesus has "emptied Himself" to take this form of ours, so in generous emulation will His Human Nature empty itself and pour out every drop of its Life-blood like water in Jerusalem. O Redeemer, we accept Thy boon—but we receive it with weeping.

The Piercing of the Sacred Heart.

Is it not enough that the Lamb of God is slain? To attack the Body of Jesus is to crucify Him again, "to trample under foot the Son of God, and to esteem the Blood of the Testament unclean" (Heb. X, 29). One of the soldiers raises a spear and thrusts it violently into the dead body of Jesus. So savagely is the spear-thrust given, that the side of our Lord is opened and the Sacred Heart is pierced, "and immediately there came forth Blood and water." The Fifth Fountain of the Savior is dug—it is the Seventh Bloodshedding. Naturally, no result would have followed this stroke of the lance, which God in His patience permitted and did not punish on the spot. Naturally, even if there were some few drops in life's final stronghold, the heart, they would not flow when life was ended. But behold! Blood, bright, red, glorious and triumphant Blood leaps forth—and not Blood alone, but water, pure, fresh and sparkling water comes forth. It is true Blood, it is true water—a portent and prodigy, a miracle so astonishing that in relating it the Evangelist reminds us he was there, an eye-witness, and he is inspired to pledge his personal veracity in attestation of the mysterious event. He sees the Sacred Body, and well may he think that every drop of the Precious Blood is shed. Like mountain springs and streams in the burning summer-tide, each fountain of the Savior is dry, and the red Blood darkens and hardens around the edge of His wounds and the seams of the scourging. Yet Jesus is not content. For, now in death, the holy head of Jesus bends down towards His side, as if to point out more of His Treasures. No one could dream that He Who has been so prodigal still has treasures left—a sealed and secret Fountain, a hidden store of sweetest Blood to bestow after death as a legacy of love. Dearest Lord! Thy last miracle is like Thy first—"Thou hast kept the best wine until now" (St. John 2, 10). "You shall draw daters with joy out of the Savior's Fountains" (Is. XII, 3). Thus are the Seven Bloodsheddings completed, thus is prophecy fulfilled.

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BISHOP NOLL ADDRESSES CLERGY AND FRIENDS OF THE MISSIONARY CATECHISTS AT SOLEMN DEPARTURE CEREMONIES.

At the Solemn Departure Ceremonies of the Society of Missionary Catechists held in the Cathedral of the Immaculate Conception on December 8th, for six of its members who were leaving for the Missions of the Southwest, Bishop Noll, in addressing the great numbers of the friends of the Catechists who were gathered to wish them "Godspeed," said:

"The supremest interest of Almighty God in this world is the human soul. It is natural, therefore, that He should be deeply concerned about every human soul that is made, but evidently the destiny of man is to be attained according to some plan, according to some program that Almighty God Himself has devised. Human reason alone cannot arrive at a knowledge of what God has planned, and therefore God found it necessary to make His Will known to His creatures. He spent, as we know, thirty-three years upon earth among men, and three years of His life were spent in close companionship with twelve men to whom He intended to intrust the carrying of His message to the four corners of the earth.

"Mary was with the Apostles, Messengers, or Missionaries—they all signify the same thing, when Christ delegated them to go out and bring to the nations of the earth the knowledge of God, and of God's Will with reference to the salvation and sanctification of individual souls.

"Immediately after Christ thus commissioned His first Missionaries, He told them to gather together and pray. Mary was with them during that retreat, and on Pentecost Day when the Holy Spirit descended upon them. The gathering in this church tonight corresponds, as well as an Ecclesiastical gathering could correspond, with that little gathering of Christ's first Missionaries before they went to the fields assigned to them.

"These Missionaries are called Catechists of Mary. They do all they propose to do for Jesus through Mary, and it is fitting therefore that this gathering should take place on Mary's greatest feast, that we may offer for them our fervent prayers, and show our interest in this missionary work.

"The Church must carry on Missionary work. How are the people of the world to know what the precise things are that God wants them to know for their salvation unless they are taught? The Church is obligated by the very commission incumbent upon Her to go out to the four corners of the world with Her Gospel message,—and the Church has always done it.

"A few centuries ago the two American continents were evangelized and civilized by Missionaries who came from Spain. Many of our western cities by their very names, still bear testimony to those pioneer missionaries who preached the Gospel in the Spanish tongue, yet strangely the people of Spanish descent, the descendants of those who were the first to teach the Gospel in our country, are the most neglected of all today. There are a million or more of them along the southern borderline of the United States. They have a disposition to be Catholic. Mothers carry their babes for miles and miles for Baptism. Whenever services are held they come from far and near to attend Mass out in the open or in some shack, but sadly the Church has not a sufficient number of Priests to minister to them.

"Now one of the prime purposes of the foundation of this organization of Missionary Catechists is to precede the Priest and to establish and conserve the Faith among the descendants of the people who came from Mexico or far off Spain years ago. The Catechists do not teach school; they are called Catechists because their principal work is religious instruction. They visit the homes and reclaim the parents to the Church as well as teach their children. They serve in a charitable way, dispensing clothing and caring for the sick. They are real Missionaries. Their lives are spent as Christ's life was spent—in going about doing good.

"We are told by Christ that one soul is worth more than the whole world. Too many of us act as though we were not our brother's keeper at all. We act as though all we had to do was to look after our own soul, and we are not doing that with any kind of sedulous effort. But what would have become of you, what would have become of me, if unselfish Missionaries of the past had not come to our land and planted the Faith here?

"The best way to repay Almighty God for the inheritance of the Faith is to go out ourselves and try to bring in others. Almighty God has made it possible for everyone to share in this work. If we cannot go personally, we can at least go in prayer. We can pray day after day that the fulness of God's benediction may follow the efforts of every Catechist. We can assist them with our alms, carrying on a little charity in the out of the way places where the people are desperately poor.

"We hope that many of our young ladies will feel inspired to enter the Society of Missionary Catechists. The field is large, the number of apostles needed is great, and therefore the appeal is most timely for more recruits.

"The significance of these ceremonies is that six members of the Society are ready now to go into the Southwestern field and spend themselves and be spent in the service of the poor. It is fitting that we gather in this Catholic church dedicated to Mary on this, the patronal feast of the church of the diocese, and of the United States, to bid Godspeed to these Missionary Catechists. Let us during Holy Benediction pray not only for the individuals who go forth and for the organization to which they belong; let us pray that their efforts may be crowned with great success and that they may all have in their dying moments the consolation that must come to the Missionary, and after death that they may have a great Missionary's reward."

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Pastoral Letter of Hierarchy on the Mexican Situation

Editor's Note.—This is the second installment of the Bishops' Letter on Mexico. It is regarded by many secular editors as a masterpiece of dignified protest. The document will be concluded in an early issue.

Man Cannot Suspend God-Given Rights.

These words are in accord with both the natural and the positive laws of God. They are in accord with the recognition of these laws by the Founders of our Republic. To give practical effect to them the First Amendment to the Constitution, forbidding Congress to prohibit the free exercise of religion, was adopted, and by degrees a similar prohibition was inserted into the Constitutions or Bills of Rights of the several States. These guarantees are more than part of the Federal Constitution and of the Constitutions of the respective States. They are part of the Constitution of the rights of free men. The Church has never been in disaccord with them, for, while she has been careful always to safeguard peace and oppose discord by protecting legitimate authority, she has not failed to point out to the civil authority its duties to the people as well as its responsibilities to God. Through her theologians, among whom may be cited St. Thomas Aquinas, Blessed Robert Bellarmine and Suarez, she has indicated the rights of the people with which no State and no ruler may interfere, insisted that they are beyond and above the statutes made by kings and senates, because deriving their sanction, not from the will and power of earthly authority, but from the authority of God and the dignity of man as an intelligent being.

It is not possible to hold that modern progress has antiquated or set aside this truth of the Divine source of all authority, for it is not within man's power to destroy that which is true, nor yet within his power to change that which is unchangeable. Truth is fixed and immutable. It is possible to discover new beauty in truth so that it shines brighter to the eyes of man, but its light cannot be extinguished. Light does not fight light but dissolves into it according to the universal law of its essential unity. Nor is it possible to hold that, under exceptional circumstances, a nation may acquire or take the right to set aside the principles upon which just government is builded and thus interfere with the fundamental rights of conscience for the supposed good of the State. The State cannot benefit by wrong, and rights given by God are beyond the legitimate power of man to suspend or to cancel.

The Inviolable Sanctuary of the Soul.

The individual citizen does not then resign to society all the rights that he possesses as a free man, as some would have it appear, receiving back only a portion of them as a gift from the State, while nominally retaining in himself a sovereignty that actually is exercised by those who rule in his name. This doctrine, well known, to the Fathers of the Republic, was nevertheless rejected by them. The Government of Mexico, by insisting on obedience to a Constitution made without reference to justice by a handful of military rulers, contrary to human rights and never submitted to the people for ratification, insists that the individual citizen has no rights that his Government is bound to respect; that there are no limits to the powers of government. No doctrine could be more certain than that to sweep out of existence the sturdy self-reliance of a people, to sow discord within and enmity without. The power of the State, coming from God, may be bestowed by the people, but when thus bestowed, it does not and cannot include what is not within the competency of the State to accept. Had God ordained the rule of the State over the soul and conscience, He would have given the State the means to direct conscience and control the operations of the soul, since He gives means to the end. The sanctuary of the soul and of conscience the State cannot invade. It is precisely this that the Government of Mexico seeks to do, and then to justify, before a people whose national ideals are in direct contradiction to the evil spirit of despotism and tyranny that actuates the laws and the rulers now making of Mexico a shocking example of wrong to the whole civilized world. It is plain then that there was no exaggeration in the language of Pope Pius XI when he characterized these laws as "diabolical."

American Recognition of the Rights and Utility of Religion.

Passing now from consideration of the Constitutions themselves, we may with better informed minds, contrast the laws founded upon them by Mexico and by our own Republic.

American laws recognize the right of the citizen to worship God "according to the dictates of his conscience" and, in order that this freedom may be assured him, religious societies are recognized as corporate legal entities having power to possess what property they need to carry out their mission. Furthermore, that mission is recognized as being, not only religious in root and trunk, but as bearing flowers and fruit in works of education and social welfare. Religious societies may, therefore, own land and upon it erect such buildings as are necessary for their purposes. They may establish, own and direct schools, colleges, universities, asylums, hospitals, and other institutions of education and social welfare. They may, as legal entities, protect their property rights by recourse to due process of law. They may possess endowments for the benefit of these activities and receive bequests. They may have seminaries wherein their clergy are trained and educated. Over and above all this, property owned by them, when used for the purposes of worship, charity or education, almost universally with us is specially exempt from taxation; not only because it is recognized as of utility to the public welfare, but also in order to carry into effect the spirit of the national will which, expressing itself through the Continental Congress, says: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." In this connection the words of our first President are eloquent: "and let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

This condition has obtained since the formation of the Republic. It has worked out for the benefit of the State and of the people. No one now seriously believes that it could be changed. It has become an accepted and highly esteemed part of our national life, because it recognizes the rights of conscience, encourages private initiative in the establishing of useful agencies for learning and charity, promotes peace, contentment and good-will among citizens, encourages the enforcement of wise and good laws as well as the practice of civic virtues, and allows to religion freedom in its own sphere for its teachings and for the cultivation of the spiritual life of the people. It has stood the test of nearly one and a half centuries, and the American people today are undoubtedly more than ever convinced of the desirability of the continuance. While with us there is no union of Church and State, nevertheless there is full and frank recognition of the utility of religion to good government. Hence the American State encourages religion to make greater and greater contributions to the happiness of the people, the stability of government and the reign of order.

Mexico's Attempt to Destroy Religion.

In contrast with this, according to the present Constitution of Mexico, no religious society may enjoy the right of corporate legal existence. Officially, there are no Churches in Mexico; for a Church cannot possess anything, lacks the right of petition for redress of grievances, cannot sue or be sued in the civil courts, and in general is entirely without legal standing. Clergymen are disfranchised by the fact of ordination. A Church cannot own the buildings in which its public worship is held. It cannot possess endowments. It cannot take up a collection or a subscription outside the doors of the building used for religious services. That building, however, is owned by the Government, though paid for and supported by the people. The Government merely allows the rightful owner to use it at the good pleasure of state officials. All Churches in Mexico, therefore, have to be supported by collections during the services. Now Churches are mainly supported everywhere by subscriptions accepted apart from the acts of worship themselves. With us, nearly all church building is paid for in that way. This is forbidden in Mexico, not by a mere regulation, but by constitutional enactment.

In order to make this enactment, a Church is not allowed to possess houses for its bishops, priests, ministers, teachers or superintendents. Its future may not be provided for, because it cannot have a seminary in which a clergy may be trained to take places made vacant by death or incapacity. The fact that a Church uses a building is considered good ground for holding that it really belongs to that religious body. It may then be seized and confiscated. If a clergyman even rents a home for himself, the law provides that it may be seized on mere suspicion. Relatives of clergymen are threatened with the loss of their own personal property by confiscation on the ground that such property really belongs to a Church, for the law decrees that mere suspicion in such a case is full ground for the presumption that the property is held for the Church. All property devoted by religious bodies to educational or charitable purposes is subject to confiscation. In order to make it impossible for a Church to secure a building of any kind, it is provided that, in case of seizure, no trial by jury shall be allowed should its real owner appeal for justice.

Works of Education and Charity Destroyed.

A Church, therefore, cannot own anything, cannot provide for its current expenses, cannot provide for a future clergy. A native clergy is thus made impossible, a fact which ordinarily would throw the burden of the religious care of the people upon strangers. To prevent the possibility of that happening, however, the law provides that no clergyman but a native-born Mexican may officiate in any act of worship; and in consequence foreign clergy have been expelled. Thus the law first makes it impossible for the people to have a native clergy and then impossible to have a foreign clergy; while the Government keeps assuring the world of its liberality and that there is no religious persecution in Mexico.

The effect of such laws is felt in more than the spiritual work of the Church. It is also the ruin of works of education and charity. Religion fosters education. Practically all the great universities of the United States, for example, were founded by religious organizations, except the State universities, and even some of these owe their beginnings to clergymen or to religious bodies, while all owe to them the inspiration that gave them birth. It would be true to say that not one-third of the colleges and universities of the United States would be in existence today had it not been for the educational activity of the Churches. Almost every American-born statesman and scholar up to 1840 was educated in schools established under religious auspices. Now the Mexican Constitution provides that no clergyman may teach in a primary school, or manage higher schools except on conditions impossible for him to accept. No college under private control may give a degree recognized by the State. All religious teaching Orders have been suppressed and the formation of such Orders made illegal.

Sadder still is the effect of such laws on works of charity, a special field for religious efforts. Churches have always been, and still are, the principal sources of relief for the sick and the poor. More than sixty per-cent. of the hospital beds in the United States are in religious institutions. To make it certain that Churches will not engage in such corporal works of mercy, the Mexican law confiscates institutions of charity and forbids the existence of any religious bond of self-sacrificing men and women devoted to their service. In consequence, Mexico is today full of ruins of institutions of charity, and its sick and poor are without protectors.

Again, under the Mexican law, the religious press is permitted to exist only on condition of giving up its liberty. The laws and even the acts of public officials cannot be criticized by a religious paper under severe penalties, not even by secular papers betraying a religious bias. Several religious papers have already been suppressed, and even certain daily papers of large circulation that were not religious but were at least sympathetic with religion. How far such laws depart from the American ideal is shown by the Virginia Bill of Rights and other similar acts.

The Persecution a Product of New Paganism.

It is scarcely necessary to set down the conclusions that naturally flow from the contrast we have made. They are at once apparent and must convince right thinking men and women that there can be no relationship between the principles upon which the Mexican Constitution is built, the laws that embody them, the spirit with which it is proposed they shall be enforced, and the principles, laws and spirit that are held sacred by the American people.

In fact, such laws hark back to paganism. Were they to prevail they would show civil society to have been marching, not in advance, but in a circle; and again arriving, in this our day, at the point from which it started with the dawn of Christianity. Such laws, in reality, embody the pagan plan of government, for they differ from it not at all in effect, but only in the manner and form of attaining the result. The ancient pagan gave despotic authority to the State by deifying it in its origin, and often in its rulers and its actions. The founders of Rome were supposed to be children of the gods. Her emperors were saluted as "divine" and altars erected to them. Great men of Greece were honored likewise. Even to this day some earthly rulers receive quasi-divine honors. The legendary benefactor of the ancient tribes of Mexico and Central America is said to have been a white man worshipped as a god. Thus paganism united earthly and divine power in a deified state. The program of this new paganism eliminates the divine so as to leave the earthly in full possession. But the result of both extremes is the same—the slavery of the individual. How far all this is from our convictions as Americans and Christians is immediately apparent.

(Continued next week)

Aloysian Pilgrims Are Blessed By Cardinal Hayes

New York.—Forty youths, students in 18 Jesuit high schools and colleges in the East and South and in Seattle College, Seattle, Wash., were received in audience Wednesday by Cardinal Hayes, of New York, at his residence and addressed by him before their departure for Rome to attend the ceremonies of the second centenary of the canonization of Saint Aloysius. These ceremonies will have their climax at Rome, December 31.

Cardinal Hayes gave the youthful pilgrims his blessing and good wishes for a safe voyage and return. Wednesday afternoon, the students sailed on the "Berengaria." They will arrive in Rome Christmas Eve and will spend Christmas week there, returning to New York on the Paris, January 12, after visiting several of the larger cities of Europe.

Another group of 68 students of Jesuit schools from the Middle and Far West sailed Saturday, some on the "Majestic" and some on the "Roma." Cardinal Hayes had given them also an audience and his blessing.

Father W. T. Tallon, S. J., Father Richard A. Fleming, S.J., and Father John Murphy, S. J., accompanied the "Berengaria" pilgrimage as spiritual directors. Father Phillips, S.J., sailed as spiritual director of the "Majestic" pilgrimage, and Father Richard Gleeson, S.J., of the "Roma" group.

All these young men, together with representatives of the Catholic young men of all the other nations of the world, will meet in Rome for the centenary ceremonies. These will include a Mass by the Holy Father and the presentation of volumes containing the names of Catholic youth throughout the world who have adopted the "Aloysian Plan of Life." These volumes, after being ratified by the Pope, will be deposited by the pilgrims at the tomb of St. Aloysius in Rome as evidence of devotion.

Benedictine Abbot Primate On Visit To Abbeys in U. S.

St. Louis.—The Rt. Rev. Abbot Primate Fidelis de Stotzinger, highest ranking ecclesiastic of the Benedictine Order, who is making a tour of all the seventeen Benedictine Abbeys in the United States and Canada to acquaint himself with their needs, stopped here for a few hours recently on his way to the Subiaco Abbey and College at Subiaco, Ark. He was accompanied by the Rt. Rev. Edward Burgert, O. S. B., Abbot of the Subiaco monastery.

The Abbot Primate, a German baron before he entered the Benedictine Order, and prior to the world war Abbot of one of the most famous monasteries in Germany, was elected to his present office for a second twelve-year term in 1923. His headquarters are at San Anselmo, Aventine Hill, Rome. He attended the Eucharistic Congress at Chicago.

There are 110 Benedictine Abbeys and more than fifty priories in the world, over which the Primate has jurisdiction. This does not include the orders of Benedictine nuns.

Victory-Noll

MANY RECEIVE SACRAMENTS AS A RESULT OF CATECHISTS' VISIT.

Gary, Indiana.

On Thanksiving Day a number of the Catechists visited Mexican and Spanish patients at the Mercy and Methodist hospitals of Gary. Passing from bedside to bedside, the Catechists spoke words of comfort and consolation to each weary sufferer. As a result of their visit they not only left behind them hearts more reconciled to God's Providence, but even disposed the more careless of the patients to receive the Sacraments. Father Garcia, a refugee Mexican priest now laboring among his countrymen in Gary was kept busy the following Friday in administering the Sacraments to those whom the Catechists had favorably disposed on their Thanksgiving Day visit.

NURSE PRAISES CHARACTER OF MEXICANS.

Mrs. W. R. Henderson, a nurse of the County Hospital of Martinez, Calif., in a recent letter to the Society of Missionary Catechists, states that in her experience as a nurse she has come in contact with many poor Mexicans and has always found them an extremely appreciative and modest people. Continuing, Mrs. Henderson says: "I have always felt that we Catholics should do something for them. At several meetings of a club of which I am an officer I have brought up this matter and after some discussion a resolution has been passed by which we are preparing to send clothing for these poor people to the Catechists in the Missions."

BUFFALO A. C. M. CIRCLE GIVES TOY SHOWER.

The Dolorosa Band of Associate Catechists of Mary of Buffalo, New York, recently gave a toy shower for the Mexican children under the care of the Catechists in Gary. Upon the arrival of the guests at the home of their hostess they were surprised to find the drawing room table very ingeniously arranged. Centered about a Christmas tree was a small electric train, standing near a toy station marked "Buffalo." A little distance from it was another station marked "Victory-Noll," and finally the destination of the toys, "Gary," with a group of tiny little homes clustered about the station house to represent the poverty-stricken district in which the Catechists are laboring.

As a result of this party the Catechists have received two boxes of toys which they will distribute among the poor Mexican children at Gary on Christmas Day.

YODER CHILDREN IN CHRISTMAS PROGRAM TODAY.

Under the direction of the Sisters of St. Joseph, the children of St. Aloysius' school, Yoder, Indiana, will give a Christmas program, Dec. 26, in the Church Hall, at 2 p. m. The program is as follows:

Welcome Song, Chorus; "A Wish," recitation, Adrian Vebert; "All He Wants," recitation, Orvale Rinehart; "Doctor Wise", playlet, Vincent and Herman Palmer, Lawrence Trabel, Ed. Long, C. Trabel; Xmas. Song, Chorus; "Mother's Smile," recitation, Herman Palmer; Xmas. Carol, play in six scenes, characters: Robert Bubb, O. Vachon, C. Krouse, J. Bubb, J. Vebert, A. Schuhlen, Wm. Long, V. Palmer, J. Vebert, P. Bubb, F. Vebert, "Scaring Santa," recitation, Robert Schuler; German Song, Pauline Long; "'Tis Xmas," song, Primary children; "First Xmas," recitation, Florence Vebert; "Away In the Manger," pantomime, G. Bubb, Primary Song; "Boyhood's Ambition," dialogue, C. Krouse and William Sorg; "Spirit of Xmas," playlet, B. Frieberger, J. Vebert, H. Vebert, M. Millen, M. M. Krouse, C. Trabe, P. Long, G. Bubb; "Soft Spot in 'B 606,'" monologue, Celine Bubb; "I'll Tell You Something," dialogue, C. Trabel, P. Bubb; Hoop Drill, School Girls; "Jolly Santa Claus," chorus; "Darning Xmas Stockings," dialogue, A. Vebert, N. Frieberger. All invited. Come and have a jolly good time.

On New Year's Day, Jan. 1st., a card party will be given, at the St. Aloysius' Church Hall, Yoder, Indiana, at 8 p. m., under the direction of St. Rose Young Ladies' Sodality and the officers of the St. John's Young Men's Sodality. Prizes will be given and lunch will be served.

East and West Coast Represented in Marquette Election.

Milwaukee, Wis.—Members of the junior class of Marquette University this year have made their annual election a transcontinental affair by choosing leaders from the east coast, west coast and the middlewest. Richard Flaherty of Spokane, Wash., has been elected chairman of the 1927 Marquette junior prom.; Guy Albert, of Van Buren, Me., was chosen chairman of the informal prom., and Rupert O'Keefe of Cavalier, N. D., was the choice for president of the class. Both Flaherty and O'Keefe are Marquette athletic stars.

An indult, something granted by favor, is a license or permission granted by the Pope, whether to a corporation or to an individual, authorizing something to be done which the common law of the Church does not sanction. A familiar instance is that of Lenten indults, by which the Pope authorizes the bishops, according to the circumstances of different countries, to dispense more or less with the rigor of the canons as to the quadragesimal fast.

ENCYCLICAL LETTER "INIQUIS AFFLICTISQUE" OF POPE PIUS XI ON THE PERSECUTION OF THE CATHOLIC CHURCH IN MEXICO.

Editor's Note.—We continue in this issue the important letter of His Holiness dealing with the religious persecution in Mexico. The translation is by Dr. Ryan, of the Faculty of the Catholic University of America, and is copyrighted.

RELIGIOUS EDUCATION IS PROHIBITED

Education has been declared free, but with these important restrictions: Both priests and religious are forbidden to open or to conduct elementary schools. It is not permitted to teach children their religion even in a private school. Diplomas or degrees conferred by private schools under control of the Church possess no legal value and are not recognized by the state. Certainly, Venerable Brothers, those men who originated, approved, and gave their sanction to such a law either are totally ignorant of what rights pertain "jure divino" to the Church as a perfect society, established as the ordinary means of salvation for mankind by Jesus Christ, Our Redeemer and King, to which He gave the full liberty of fulfilling her mission on earth (such ignorance seems incredible today after twenty centuries of Christianity and especially in a Catholic nation and among men who have been baptized, unless in their pride and foolishness they believe themselves able to undermine and destroy the "House of the Lord which has been solidly constructed and strongly built on the living rocks"), or they have been motivated by an insane hatred to attempt anything within their power in order to harm the Church. How was it possible for the Archbishops and Bishops of Mexico to remain silent in the face of such odious laws?

Immediately after their publication the hierarchy of Mexico protested in kind but firm terms against these laws, protests which Our Immediate Predecessor ratified, which were approved as well by the whole hierarchies of other countries, as well as by a great majority of individual bishops from all over the world, and which finally were confirmed even by Us in a letter of consolation of the date of the second of February, 1926, which We addressed to the Bishops of Mexico. The bishops hoped that those in charge of the Government, after the first outburst of hatred, would have appreciated the damage and danger which would accure to the vast majority of the people from the enforcement of those articles of the Constitution restrictive of the liberty of the Church and that, therefore, out of a desire to preserve peace they would not insist on enforcing these articles to the letter, or would enforce them only up to a certain point, thus leaving open the possibility of a *modus vivendi*, at least for the time being.

CHURCH DEPRIVED OF LIBERTY

But in spite of the extreme patience exhibited in these circumstances by both the clergy and laity, an attitude which was the result of the bishops' exhorting them to moderation in all things, every hope of a return to peace and tranquility was dissipated, and this as a direct result of the law promulgated by the President of the Republic on the second of July, 1926, by virtue of which practically no liberty at all was left to the Church. As a matter of fact, the Church was barely allowed to exist. The exercise of the sacred ministry was hedged about by the severest penalties as if it were a crime worthy of capital punishment. It is difficult, Venerable Brothers, to express in language how such a perversion of civil authority grieves Us. For whosoever reveres, as all must, God the Creator and Our Beloved Redeemer, whosoever will obey the laws of Holy Mother Church, such a man, We repeat, such a man is looked on as a malefactor, as guilty of a crime; such a man is considered fit only to be deprived of all his civil rights: such a man can be thrown into prison along with other criminals. With what justice can We apply to the authors of these enormities the words which Jesus Christ spoke to the leaders of the Jews: "This is your hour, and the power of darkness." (Luke xxii. 53.)

The most recent law which has been promulgated as merely an interpretation of the Constitution is as a matter of fact much worse than the original law itself and makes the enforcement of the Constitution much more severe, if not almost intolerable. The President of the Republic and the members of his ministry have insisted with such ferocity on the enforcement of these laws that they do not permit the governors of the different states of the Confederation, the civil authorities, or the military commanders to mitigate in the least the rigors of the persecution of the Catholic Church. Insult, too, is added to persecution. Wicked men have tried to place the Church in a bad light before the people; some, for example, uttering the most brazen lies in public assemblies. But when a Catholic tries to answer them, he is prevented from speaking by cat-calls and personal insults hurled at his head. Others use hostile newspapers in order to obscure the truth and to malign "Catholic action."

CATHOLICS FORBIDDEN TO PROTEST

If, at the beginning of the persecution, Catholics were able to make a defense of their religion in the public press by means of articles which made clear the truth and answered the lies and errors of their enemies, it is now no longer permitted these citizens, who love their country just as much as any other citizens do, to raise their voices in protest. As a matter of fact, they are not even allowed to express their sorrow over the injuries done to the Faith of their fathers and to the liberty of divine worship. We, however, moved profoundly as We are by the consciousness of the duties imposed upon Us by our Apostolic office, will cry out to heaven, Venerable Brothers, so that the whole Catholic world may hear from the lips of the Common Father of all the story of the insane tyranny of the enemies of the Church, on the one hand, and on the other that of the heroic virtue and constancy of the bishops, priests, religious congregations, and laity of Mexico.

All foreign priests and religious have been expelled from the country. Schools for the religious education of boys and girls have been closed, either because they are known publicly under a religious name or because they happen to possess a statue or some other religious object. Many seminaries likewise, schools, convents, and institutions connected with churches have been closed. In practically all the states of the Republic the number of priests who may exercise the sacred ministry has been limited and fixed at the barest minimum. Even these latter are not allowed to exercise their sacred office unless they have beforehand registered with the civil authorities and have obtained permission from them so to function. In certain sections of the country restrictions have been placed on the ministry of priests which, if they were not so sad, would be laughable in the extreme. For example, certain regulations demand that priests must be of an age fixed by law; that they must be civilly married, and they are not allowed to baptise anyone except with flowing water. In one of the states of the Confederation it has been decreed that only one bishop is permitted to live within the territory of said state, by reason of which law two other bishops were constrained to exile themselves from their dioceses. Moreover, because of circumstances imposed upon them by law, some bishops have had to leave their dioceses, others have been forced to appear before the courts, several were arrested, and practically all the others live from day to day in imminent danger of being arrested.

GOVERNMENT EMPLOYES DRAGOONED

Again, every Mexican citizen who is engaged in the education of children or of youth, or holds any public office whatsoever, has been ordered to make known publicly whether he accepts the policies of the President and approves of the war which is now being waged on the Catholic Church. The majority of these same individuals were forced, under threat of losing their positions, to take part, together with the army and laboring men, in a parade sponsored by the Regional Confederation of the Workingmen of Mexico, a socialist organization. This parade took place in Mexico City and in other towns of the Republic on the same day. It was followed by impious speeches to the populace. The whole procedure was organized to obtain, by means of these public outeries and the applause of those who took part in it, and by heaping all kinds of abuse on the Church, popular approval of the acts of the President.

But the cruel exercise of arbitrary power on the part of the enemies of the Church has not stopped at these acts. Both men and women who defended the rights of the Church and the cause of religion, either in speeches or by distributing leaflets and pamphlets, were hurried before the courts and sent to prison. Again, whole colleges of canons were rushed off to jail, the aged being carried there in their beds. Priests and laymen have been cruelly put to death in the very streets or in the public squares which front the churches. May God grant that the responsible authors of so many grave crimes return soon to their better selves and throw themselves in sorrow and with true contrition on the divine mercy; We are convinced that this is the noble revenge on their murderers which Our children who have been so unjustly put to death are now asking from God.

We think it well at this point, Venerable Brothers, to review for you in a few words how the bishops, priests, and faithful of Mexico have organized resistance and "set up a wall for the House of Israel, to stand in battle." (Ezech. xiii. 5.)

(Continued in next issue.)

Nearly Five Hundred Bishops Sign Petition

The Holy Father Asked to Make Observance of Church Unity Octave Universal.

The time fast approaches for the Annual Observance of the Church Octave, beginning as it does on the Feast of the Chair of St. Peter at Rome, January 18th and ending on the Feast of St. Paul's Conversion, January 25th. Originating in America it was extended by Papal Brief of Pope Benedict XVth to the Universal Church and every year its observance becomes more widely established in every part of the world. Even those outside the Catholic Church, notably the Anglicans, have begun to emulate Catholics in praying for the general and particular intentions of the Octave. This is all the more wonderful because the specific thing prayed for is the return of all dissident Christians to communion with the Chair of Peter at Rome, the divinely constituted Center of Catholic Unity.

Institution by the Holy Father of the new Feast of the Kingship of Christ has added a further impulse to the movement which has been gathering momentum during the past five years and which it is believed will soon culminate in the observance of the Church Unity Octave in every Catholic Church of Christendom. It is obvious to all that Christ cannot reign as King over the whole world until first His disciples are one, even as He prayed on the night of His betrayal: *"Father that they may be one as We are one that the world may believe that Thou has sent Me."*

There is only one voice in Christendom sufficiently authoritative to unite the Catholic faithful everywhere at a given time in echoing the prayer of Our Lord Jesus Christ for the Unity of all believers. The command of the Vicar of Christ alone will result in the prayers of the Church Unity Octave being recited at every Mass and Benediction given throughout Christendom and in every convent and monastery from the Feast of the Chair of Peter at Rome to that of the Conversion of St. Paul the Apostle to the Gentiles, but the Holy Father does not ordinarily impose liturgical observances and prayers upon the faithful until first the Bishops of the world in large numbers have petitioned him to do so.

How the Movement Has Grown.

It was in October, 1922, that the United Episcopate of the East in communion with the Apostolic See first presented a petition to Pope Pius XI asking that *"as his Predecessors, the Holy Fathers, Pope Pius X. and Benedict XV. had wonderfully contributed to the world-wide observance of the Church Unity Octave by deigning to approve and encourage it, to Your Holiness the humble writers of this letter turn and supplicate that you deign anew to approve of this pious practice of the Church Unity Octave and to render it through Apostolic Letters obligatory to the Universal Church."*

This petition of the Eastern Prelates unsupported by a like request from the Bishops and faithful of the West His Holiness did not at that time deign to grant.

The next occasion on which the Holy Father was approached on the same subject was in May of the Holy Year when two days before the canonization of the Little Flower, the Very Reverend Paul James Francis, S. A., Minister General of the Society of the Atonement, and the originator of the Octave, presented to the Holy Father substantially the same petition but signed this time by over two hundred Cardinals, Archbishops, Bishops and Vicars Apostolic of both the Latin and Greek Rites and representing the Episcopate of every portion of the Catholic World. Even this larger number did not impress the Holy Father as sufficient to elicit from the Holy See the action prayed for by the petitioners. But this time there was no refusal, as on the occasion of the first approach, the petition was placed in the hands of the Papal Secretary of State, Cardinal Gasparri, to await future consideration.

Since then the number of the Catholic Hierarchy attaching their signatures to the petition has more than doubled so that now they amount to over four hundred and sixty, not including the Bishops of the United States, whose corporate action at Washington in 1921 gave ground for believing that when the opportune time arrives they will unanimously support the petition. When a majority of the Catholic Bishops of the world have attached their signatures to the petition it will be for the third time presented to the Vicar of Christ. All Catholics know how much the heart of Pope Pius XI. is set upon Church Unity and it is confidently anticipated that His Holiness will cordially assent to the petition when it has gained the support of the majority of the Catholic Hierarchy.

Canon Barry Favors U. S. of Europe

London.—Msgr. Canon William Barry, historian and literary man, gave his support to the United States of Europe idea plan addressing a League of Nations Union meeting at Lannington, where he lives.

Europe wants a League, he said, that would do for it what the uniting of the States had done for America.

He said that the history of Europe was not taught in the school. Instead of being taught to be good European pupils were taught to be good Britons, "divided from the rest of mankind."

By making children realize their European outlook they would move forward to a state in which the nations, because they know one another, would not fight one another.

"OUTSIDER" AT MASS MAKES ACT ILLEGAL, SECRETARY TEJEDA SAYS

Mexico City.—By a system of tortuous "interpretation" of the laws, the Mexican Government has now formally declared that no religious function may be performed by a priest in a private home if any person not living in the house is present.

In addition, warning has been served that violations of this "interpretation" will be dealt with summarily and severely.

Recently Bishop Francisco Campos Angeles was arrested and fined $500 because, while visiting Mexico City, he celebrated Mass in the residence where he was staying. A protest was made and it was this protest which brought forth the Government's definition of "an act of public worship", which is forbidden by law. Secretary of Governacion Tejeda, speaking for the Government, expressed it as follows:

"The Government holds that a prohibited act of public worship is committed every time any act of worship is performed in a private residence in the presence of any person who is not a member of the family living in the residence.

"When such an act is committed, it will be punished with severity, and the punishment will extend to the minister or priest, the head of the family and every outsider present. Moreover, fines will be imposed without limitation other than the ability of the offenders to pay."

Children's School and Playground

CHRISTMAS AND THE CHILD

I wonder if you, boys and girls, know the story of the Christmas crib. Oh, I know that you can tell the beautiful story of the first Christmas crib in the stable of Bethlehem. Tell of Jesus coming into this world because He loved men so well. Tell of the hard hearted people who closed their doors to Mary and Joseph as they sought a place to stay that first Christmas night. Tell of the stable, the ox and the ass. Tell of the shepherds watching their sheep on the hill sides. Tell of the angels, their message of peace and their song, "Glory to God in the Highest." Tell of Joseph watching and listening as Mary, the Virgin, crooned Her Mother's Love Song to the Divine Babe held close to Her Heart. But do you know when the Christmas crib as we have it in our churches and our homes, began to be? The first crib to represent the manger and stable of Bethlehem was made over seven hundred years ago. Saint Francis of Assisi, the saint of Poverty, made it. He wished to make Christmas dearer than any other day of the year to children as well as to those who were grown up. He knew the best way to bring this about was to let them see what the stable was like. He made a small one, placed straw in its manger and on the straw laid a figure of the Divine Child, Jesus. Figures of Mary and Joseph and of the animals were added. Thus did Saint Francis tell the little children of Italy the story of Jesus' Coming into the world. The little ones came and saw and learned, and returning home led their fathers and mothers, older brothers and sisters to see the Christmas Crib. Seeing they, too, went away their hearts burning with a greater realization of God's love for men. Francis, the humble saint, had preached the most beautiful of sermons on the Coming of God's Son in the World.

The day came when God took Saint Francis' soul to heaven but his sermon on Christmas remained in the world. Today, we could scarcely find a Christian community that has not its Christmas crib. But sometimes, we may wonder if Christmas, the Christmas, the crib of Bethlehem would tell us about, is not forgotten by many. Weeks before the Birthday of Jesus there was a rush of thousands to shops and stores to buy Christmas gifts for others. This one and that had to be remembered. Perhaps, you, boys and girls, did some shopping yourselves and waited, impatiently, for the coming of Santa Claus. I trust you did not forget for a single moment the meaning of Christmas as you waited for its coming.

Let us think of what Christmas should mean to Catholics, old and young. The very word Christmas tells us the most proper way to celebrate Christ's Birth is to assist at Holy Mass. The day is called by Catholics and non-Catholics, alike, Christmas, that is the Mass of Christ. The reason for this is that at each Mass Christ is born on our altars as He was in the stable of Bethlehem. Just as He came down into the world and was born of the Virgin Mary, so too, He comes down on our altars, today, at the Words of Consecration spoken by the Priest. There can be no better way to celebrate the Birth of Jesus than by being present at Holy Mass. Truly, as far as Catholics are concerned, every day is Christmas Day for them, for on every day in almost every Catholic Church, Holy Mass is celebrated. I am sure that all of you assisted at one or more Masses on this Christmas Day unless you were sick. But I wonder if all of you have caught the true meaning of this day of days, for certain it is that many in the world have not.

Years and years ago gift-giving was not practiced on Christmas except to God's poor. Love was to be shown for another in that way on the Feast day of Saint Nicholas and the Feast of the Kings. The former is celebrated by the Church on December 6, the latter on January 6. Today, Saint Nicholas or Santa Claus, as he is called, brings his toys and all manner of gifts on Christmas eve. In this country the Feast of the Kings is never celebrated by giving gifts to others. Certainly, it is not wrong to give and receive small gifts on Jesus' Birthday. But when we give and receive let it be in His Sweet Name. Then our gifts will not be foolish and meaningless. They will not, then, have the appearance of being exchanges.

It is a beautiful custom to have a Christmas tree decorated with colored lights and weighted down with thoughtful gifts. It is a more beautiful custom to have a tiny crib with our gifts to others laid at the Feet of the Babe. Giving thus we will not forget Jesus' own, the orphans, the homeless and the aged poor. Giving in this way we will not forget to offer the Babe His gift, our whole and undivided love. That is all He asks. Giving it to Him on His Birthday we celebrate Christmas as we should. He is the Real Gift-Giver, the True Santa Claus. He gives us all that we have, all that shall be ours. Let us give Him our hearts.

THE BIRTH OF CHRIST, OUR KING

The Holy Night, Our Lord was born,
The Angel choirs their anthems sing;
Unto a world so long forlorn,
They bring the tidings of a King;
The Shepherds see the wondrous sight,
And hear the Angels song on high;
Their hearts are filled with pure delight
When they have heard the Lord is nigh.

"Within a stable, bare and cold,
You'll see a Babe in swaddling bands;
He is God's Son, so long foretold,
The Child you'll see in Marys' hands."
They kneel before the Babe Divine,
And offer Him their purest love;
The stable is earth's grandest shrine,
The joy of Angels from above.

Three Kings have come from eastern lands,
MESSIAS' Star, has been their guide;
They kiss the Infant's feet and hands
And banish far all thoughts of pride.

The tyrant Herod feels alarm,
When he is told a King is born;
He makes his plans to do Him harm,
He fails, but Bethle'm's mothers mourn.

—Bro. T. F. Kelly, S. J.

CALENDAR FOR THIS WEEK.

26. St. Stephen.
27. St. John the Evangelist.
28. Holy Innocents.
29. St. Thomas Canterbury.
30. St. Liberius.
31. St. Sylvester.

THY BIRTHDAY CANDLE.

The best day of the year has come,
The ground lies white with snow,
My home is gaily garlanded
With spruce and mistletoe,
I light one tiny candle
To send a golden ray
It shows the gladness in my heart
In keeping Thy birthday!

Were I to light a candle tall for every star ashine
Still never would they equal those eternal years of Thine!
So in my single candle flame, dear Christ, the long Desired,
Read that aid to which my heart, from childhood, has aspired:

I wish I'd lived in Bethlehem widely to fling the door
To welcome in those travellers so heartsick and footsore.

A downy silken coverlet
I'd spread o'er Thee, Babe sweet,
And every comfort of my home
Place at Thy tiny feet.

But cease—Christ Thou hast told us
(And how Thy words alure)
That we may minister to Thee
In the person of Thy poor!
With offerings for Thy needy ones,
I gladly haste away,
Burn brightly, little candle,
It is Jesus Christ's birthday.

—Troella V. Mills.

Christ is the Supreme Leader of All Mankind

(Continued from Page Three)

is even more arresting, for it is nothing else than the power of the character and personality of JESUS Christ to attract men and women of every nation under heaven, every possible human temperament, every walk of life, to a supernatural love and devotion to Himself that even the tortures of martyrdom could only but make vivid.

If for the Saints, Christ has been the incomparable Leader, urging them onward and upward to new heights of holiness and self-abnegation, what has He not been to the sinners of the world? Their one hope, their only friend, holding our pardon in His pierced hands. For the followers of Christ have not all been heroes, most of them have been just poor simple folk, dismayed by life, falling often under its burdens, succumbing to its stress. For such as these, the white-robed form of the Son of Man has been the only barrier between them and despair. They have followed Him falteringly, but somehow they have followed. And they, to whom much has been forgiven, have surely loved Him most. Other great leaders of men have inspired admiration, loyalty, enthusiasm. Men have gone after a Napoleon to death in a frenzy of patriotism; some have sacrificed themselves to a political or scientific ideal, under the direction of one compelling personality. But the secret of the leadership of JESUS Christ is not patriotism, not civic enthusiasm, not intellectual appeal, but love. Saint and sinner, for love they have followed Him, the cry on their lips "He loved me, and gave Himself for me." In this, too, there is something superhuman, unique, the like of which the world had never seen before, and shall never see again.

What do we know of the earthly life of this Man, which changed the world, and which still has such power to change men who fall under its benign influence. The story of that life, written in the four Gospels, is hardly the length of a modern novel. It is but a plain narrative, unembellished by the least literary trick, telling the story of a lowly birth, a hidden childhood and youth, a few months itinerant public preaching, giving short resumes of His sermons, His prayers, His commands to His Apostles, and closing with the dramatic account of His sufferings and Death, followed by His Resurrection from the tomb. That story has been torn to tatters by criticism, denied by unbelievers as unworthy of credence, relegated to the realm of myth; that story has been read more widely than any other, under all sorts of circumstances of joy and sorrow, the Book that enshrines it is still the "best seller" of all books; it has been learned by countless children, conned by innumerable students, treasured by multitudes, saints and sinners, the most familiar story of all time. Yet we know more of the details of the life of Washington than we do of the life of Christ. What then, is its deathless charm, what its surpassing power that it should capture not only the imagination of centuries, but the love of millions? There can be only one answer to that question, but one explanation of that power; that it is the story, not of a mere man, however good, however admirable, however attractive as a human character; but the story of the earthly life of One whose beginnings are from everlasting and of whose kingdom there shall be no end.

If Christ were not what He claimed in so many words to be, then was His life but a delusion and a mistake. If He were not indeed God, could He have drawn the whole world after Him in spite of all that was against Him? If there were not something more than human in Him, could He have changed the world as He has changed it even for those who refuse to own His claims? JESUS Christ is the supreme Leader of men because He is their God. Only so could He give grace and strength for us to obey His command to follow Him. True God and True Man, that is the secret. We began by attempting to view from the purely human side the life of Christ. But we can not do that, fairly and impartially, without being irresistibly forced to the conclusion: "Truly this Man was the Son of God."

The Christ-Child in Prophecy

(Continued from Page Three)

ruler should come from the family of Jacob; and the aged patriarch himself, as he lay dying, pointed with equally prophetic vision to the one among his sons from whom the Messias was to spring. He would rise, the brethren were told, from Juda's line. Then came Nathan, the Prophet, and out of all the descendants of Juda he identified David as the one chosen by God to be the inheritor of the great promises, in whose line the Savior should be born. The Messias, the Jews were now further told, would be of David's blood, and His reign would be without end. His coming from the house of David would remain certain under every circumstance; and He would moreover be the Son of God no less than the Son of David: "And I will establish the throne of His kingdom for ever." (II Kings, vii, 13). Such was to be the Babe that should be born.

From the promises of the Lord to David we turn to the prophecy of Jeremiah, foretelling the birth of this Heavenly Child and describing the blessings He was to bring.

Behold, the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda. In those days and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth. In those days shall Juda be saved, and Jerusalem shall dwell securely, and this is the name that they shall call him: The Lord, our just one. (Jer. xxxiii, 15-16).

In the Hebrew text, "Javeh our justice" is given as the name by which the character of this wonderful Child, that was to be born of the house of David, could with accuracy be described. For how can we better define the results of the Redemption than in that title which makes of Christ the source of all our supernatural graces? He is in truth "our Justice."

4. Place of the Savior's Birth.

Nothing more was needed now to complete the details of the prophecy than to mention the place of the Savior's birth, and the time in which He would come. Of these two circumstances the first was supplied in the clearest terms by the Prophet Micheas:

And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: and out of thee shall come forth unto me He that is to be the ruler in Israel, and His going forth is from the beginning, from the days of eternity. (Mich. v, 2).

Here is pointed out, in words that no one could mistake, the city of the Savior's birth: Bethlehem, in the land of Juda. But lest it might be thought that the Messias would be merely man, because born in a temporal birth, the prophet further tells of His eternal generation, from the beginning, from the days of eternity. That Child, to be born in time of a human mother, existed as God before the heavens and the earth were created. His temporal going forth would be in Bethlehem, but His eternal birth was from the bosom of the Father. The Babe of Bethlehem, here foretold, was therefore to be both God and man.

That the Jews themselves understood this prophecy is plain from the fact that when Herod inquired into the birthplace of the Messias, the priests and the scribes, without any difficulty, answered him: "In Bethlehem of Juda. For so it is written by the prophet." (Matt. ii, 5). Not merely the priests and the learned in the law, but the people themselves fully understood this truth. When the multitude was gathered in Jerusalem for the celebration of a high feast they discussed the birth of the Messias, and at once they demanded, as St. John recounts: "Does not the Scripture say that the Christ cometh of the seed of David, and from Bethlehem, the town where David was?" (John vii, 42).

5. Time of His Coming Announced.

Thus revelation after revelation had constantly defined more perfectly the circumstances of the Savior's birth, until an expectant world had been told that he should come of David's royal house; that He should be born in David's native city; that He should have a two-fold birth; one in time and the other "from the days of eternity." To these prophecies we must now add those others that define the very period set for the temporal coming of that Divine Babe of Bethlehem, in Whom the world was to be blessed. This date had already, in general terms, been pointed out by the dying patriarch Jacob, when, as his sons were gathered around him, he singled out Juda and said to him with the voice of inspiration: "Juda, thee shall thy brethren praise." From him indeed was the Messias to spring. But it was not to be in the day when Juda's house reached the zenith of its glory in David and in Solomon that the Savior was to come, but when the sceptre should have passed away from their line, and a stranger sat on their regal throne. That time was at hand when the noblest of all the descendants of Juda's and of David's line were Joseph, the lowly carpenter of Nazareth, and Mary, the unknown handmaid of the Lord. Here are the words of Jacob's prophecy as they went into fulfillment when Christ was born at Bethlehem and a manger formed His royal throne:

The sceptre shall not be taken away from Juda,
Nor a ruler from His thighs,
Till He come that is to be sent,
And he shall be the expectation of the nations. (Gen. xlix, 10).

6. Daniel's Prophecy.

But still more definitely was the date of the Savior's birth to be made plain when there stood before the Prophet Daniel the very messenger of God, the Angel Gabriel, who more than four centuries later was to appear to Mary and make known to her that God had chosen her for the Mother of the Great Redeemer. But the special coming of the Savior referred to in Daniel's prophecy is not the time of His birth, but of His public appearance, when He was to be baptized in the waters of the Jordan. The "weeks" spoken of in the Hebrew text are "weeks of years"; i. e., periods of seven years each. This was a familiar method of expression among the ancient Jews, and can be found in their law of the Sabbath and of the jubilee year. The fact and time of the "slaying" of Christ is also given by the Prophet, and the consequent destruction of Jerusalem is predicted.

Having prayed to God to pardon the sins of His people, and to look in mercy upon their ruined sanctuary, Daniel is told by the Angel:

Seventy weeks are shortened upon thy people, and upon the holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Saint of saints may be anointed. Know thou, therefore, and take notice that from the going forth of the word to build up Jerusalem again unto Christ the Prince, there shall be seven weeks, and sixty-two weeks, and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks Christ shall be slain, and the people that shall deny Him shall not be His. And a people with their leader that shall come shall destroy the city and the sanctuary, and the end thereof shall be waste, and after the end of the war the appointed desolation. (Dan. ix, 24-26).

"The going forth of the word" alludes to a royal decree granting leave to restore the city, from which edict the Prophet reckons his weeks of years. The date of this document was then well understood by all, and the Prophet's contemporaries could reckon with exactness the date of the Messias' public coming, after sixty-nine weeks of years, as likewise of His violent death which the Prophet foretold should follow in the seventieth week.

Thus men might compute with sufficient exactness when the Savior's birth was to be expected, since they clearly knew the date of His public appearance. That the advent of the Messias was really expected by the Jews, at the very time of Christ's coming into this world is certain beyond all doubt, both from the secular historians, such as Tacitus and Suetonius, and from many passages of the New Testament. But elsewhere, too, over the face of the earth, there was a mysterious stirring. Many of the ancient nations awaited a great Teacher, a Redeemer. "O Alcibiades," are the words put by Plato upon the lips of Socrates, "ask nothing of the gods; let us wait until the One sent from Heaven comes to teach us our duties towards gods and men, and let us hope that His coming is not far distant."

7. The Savior's Virgin Birth.

Passing over Ezechiel's prophecy of "a tender twig," that should be cropt from the royal cedar of David, and the words of the Lord to Aggeus: "Yet one little while . . . and the desired of all nations shall come," we need now but cast a final glance at the prophecy of Isaias predicting the wonderful ways of God in the Virgin Birth of the Christ to be:

Behold, a virgin shall conceive, and bear a son, and the name shall be called Emmanuel. (Is. vii, 14).

Of a pure virgin only is the word almah ever used in the Sacred Scriptures, and it is here applied in a literal sense to the Maiden-Mother of the Christ, Emmanuel, "God with us." To this same Son of the Virgin the Prophet refers in the ninth chapter, as the Child through whom salvation is to come to Juda; and in the eleventh chapter he describes Him as the rod that shall spring from the root of Jesse, the most glorious scion of the royal house of David, who will bring God's peace to all the earth and possess the remnant of the chosen people.

Here finally are the names the Prophet enumerates as accurately setting forth the sublime attributes of the future Messias:

For a Child is born to us, and a Son is given to us, and the government is upon His shoulders; and His name shall be called, Wonderful, Counsellor, God, the Mighty, the Father of the world to come, the Prince of peace. His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom, to establish and strengthen it with judgment and with justice, from henceforth and forever. (Is. ix, 6, 7).

Such is to be the eternal kingdom over which the Christ-Child would come to reign. The names given Him are in the original Hebrew grouped so as to read: Wonderful Counsellor, Mighty God, Father of the age to come, Prince of peace. Thus the mystery of the Incarnation, the union of God and man in one single person, was here also clearly revealed to the Jews in the Old Testament centuries before the birth of Christ.

Man and God, such is He whom we adore at the Crib of Bethlehem, the Messianic King, the long-foretold Emmanuel; humble Babe, yet eternal God; helpless Infant, yet Almighty Maker of the heavens and the earth; rosy-cheeked in winning beauty, yet the uncreated Wisdom of the Father before all ages; tiny child with outstretched arms, yet the Lord of Hosts who thrones above the Cherubim; wrapped in swaddling clothes and laid by a mortal Mother's hand upon the manger's bed of straw, yet God of God, Light of Light, true God of true God, begotten before the day-star shone and before the mountains reared their crests. Tender treasure that a Maiden's arms enfold. God the Mighty, with whose glory all the Heavens overflow!

Well did Milton sing of Him in that noble ode, "On the Morning of Christ's Nativity":

This is the month, and this the happy morn
Wherein the Son of Heaven's eternal King,
Of wedded Maid and virgin Mother born,
Our great redemption from above did bring,
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with the Father work us a perpetual peace.

Such, in brief, was the nature of His birth, such the purpose of His mission, and so through the centuries the great prophecies, like silver trumpets, heralded His coming.

Christmas is the Universal Feast Day of Mankind

(Continued from Page Three)

the world on the first Christmas morning was truly the God of all Eternity. We glorify Him for the life that He has given and preserved. We thank Him for the great glory that is His and in which we one day hope to share.

To all who read we wish a happy and holy Christmas. We beg of Almighty God the most abundant blessings for every one of them. May the spirit which Christmas breathes be in the hearts of all of them this holy season. May the Christ Child bless each one of them. May they have the peace that was promised to men of good will. May our Infant Saviour fill their hearts with Christmas peace and may it abide with them throughout all the days and all the hours of the coming year. To all we wish a happy Christmas, a Christian Christmas. We pray that the little Saviour Who was born for love of us may bless you on Christmas morning.

THE ORIGIN OF THE CRIB

Of all the pretty devotions connected with Christmas one of the prettiest is the custom of symbolizing the birth of our Lord by statues and pictures.

The origin of the Crib dates back to that lovable and simple man, Saint Francis of Assisi. In the year 1223, in a lonely stable on the mountains of Guido, the first Crib was made. A cave was hollowed out in a rock; crude figures of the Blessed Virgin, Saint Joseph and the Infant recalled vividly the Holy Night, and before it an altar was raised, on which the Midnight Mass was celebrated.

The people from the neighborhood flocked to visit the place. The friars from the convents knelt before the images while Saint Francis lovingly and sweetly preached to them the old story of Christ's birth.

From that time on the custom has continued until the present day. Every church and every Catholic homestead has its crib, to keep before the family's eye that Night of glory. No prettier, sweeter or more fitting custom has allied itself with the celebration of Christmas than this devotion of the Crib.

The editorial matter in one issue of Our Sunday Visitor would make a 32-page booklet—yet the cost is only 2c a copy, 75c for a year's subscription. Subscribe now.

Some Reflections on the Divinity of Jesus Christ

(Continued from Page Three)

Jesus, calls Him God, and proclaims Him to be One Who is worthy of the adoration of the Angels. The apostles preached this fundamental doctrine of Christianity to the whole world of their day, and sealed their faith in its truth by shedding their life-blood to attest their faith in the Divinity of their God and Redeemer.

Jesus Christ, again and again asserted that He was the Son of God and identical, in nature, with the Father. It is impossible that He could have deceived His listeners and even more unimaginable that He could have been deceived Himself. We judge of the credibility of any man from His character. Deceit is never found in one who is virtuous to the extent of being free from any flaw or imperfection. The world has always admitted that never a man lived or spoke as did the Son of Man. His virtues have never been equalled, neither before nor after the time of His sojourn on earth. It is not conceivable, then, that one who was such a paragon of virtue; whose character was the most lovable and beautiful that was ever known, could have willfully deceived those who believed in Him.

We find even a greater difficulty in assuming that Jesus Christ was Himself deceived and falsely imagined that He was Divine. There was nothing of the fanatic about Him. He was not a likely subject of hallucinations. If we cannot assert that He was an impostor, how much more impossible is it for us to characterize Him as a lunatic! The sweetness, humility and above all else, quiet, logical common sense of His life and teachings preclude even a reasonable doubt of His mental ability to know His own identity. On the word of the Saviour Himself, we believe that He was really what He claimed to be, the Son of God.

And our faith in the Divinity of Jesus Christ does not rest upon His claim to be divine, and only that. He gave ample proof of His Divinity by the many miracles He performed. He was the sole author of wonderful works, which demanded for their execution a power above and beyond totally outside the realm of human power. He gave sight to the blind who had been so afflicted from birth. He opened the ears of the deaf who had never heard the slightest echo of a sound. The palsied and the paralytic arose, in response to His whisper, with health and vigor once again theirs. Lazarus came forth from the tomb of a four days' sleep of death, at the sound of the Master's voice. Jesus walked the ways of men during the three years of His public life, and left in His wake the sick restored to health, the deaf and dumb and halt no longer crippled, even the dead arisen to proclaim His superhuman power. "If you will not believe Me, believe My Works," He said; and His work gave unquestionable proof of His Divinity.

And He Himself conquered the conqueror of the mightiest earthly potentate. On the first Easter morning He arose, glorious and immortal, from the tomb wherein they had laid Him, a broken, mangled corpse, on Good Friday, three days before. Jesus Christ claimed to be Divine and corroborated His statement by the accomplishment of works far exceeding the powers of mortal man.

The Divinity of Christ is the foundation truth of our Faith. We believe, hope, we love—and the object of faith and hope and love is none other and none less than Jesus Christ, the Son of God.

Interesting Characters in the Bible

By Rev. Thomas D. Williams

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ATHALIA.

THE story of this wicked woman shows the evil and bitter fruit springing from the bad example of parents, sowing the seeds of sin in the mind and heart of their children, and the terrible results when the lessons of wrong learned in early years are brought into practice in maturer life.

There ruled over the northern kingdom of Israel a very bad king, Achab, with his even more wicked wife, Jezebel. A daughter was born to them, Athalia, who was brought up by her parents in the evil teachings and practices of the worship of the false god, Baal. Coming of age, she was given in marriage to Joram, the son of Josaphat and ruler of the southern kingdom of Juda. The effects of this marriage were most unfortunate for both the king and his people. Athalia's influence over her husband led him into the idolatry she had learned from her parents; he forsook the law of God, and did evil in the sight of the Lord. At last the anger of God struck him, all his sons but one were killed, and he himself died of a terrible disease, and went down to a dishonored grave, being found unworthy to be buried in the sepulchre of the kings of Juda.

The youngest son of Joram, Ochozias by name, who escaped the fate of his brothers, now reigned over Juda. He also fell under the evil influence of his mother, Athalia, and like his father, did wrong in the sight of the Lord, for his mother pushed him on to do wickedly.

Whilst on a visit to his uncle, Joram king of Israel, Ochozias was attacked and wounded by a certain Jehu, who had revolted against Joram, and died of his wounds after a short and inglorious reign of one year.

Now it was that Athalia, seeing that Ochozias was dead with all his brothers, conceived that design of seizing for herself the crown of Juda. To make sure that no one would be left to dispute her possession of the throne, she put to death all whom she could find that were of the royal house of Joram.

For six years she reigned over Juda, from the year 883 B. C. to 877, years stained with many acts of sacrilege, impiety and idolatry.

She robbed and desecrated the temple of God, and adorned the temple of the false god Baal with all the things that had been dedicated in the temple of the Lord. And so things went on from bad to worse, till at last the justice and anger of God put a sudden stop to her and her crimes.

It seems that when Athalia sought out all who were of the royal family, to put them to death, one escaped, Joas, a younger son of Ochozias, a child but one year old. This boy was rescued from the massacre by his aunt, Josabeth or Josaba, daughter of Joram but not of Athalia, who hid the child from the face of Athalia. Josabeth was the wife of Joiada the high priest, and with his assistance she kept the child in the temple where he was brought up all unknown to Athalia, during the six years of the reign of this wicked queen.

One day, whilst Athalia rested in fancied security, without a note of warning, a revolt broke out. Joiada the high priest laid well his plans in secrecy; and when the time was ripe he stationed his guards about the gates of the temple, to prevent any hostile approach within. Then he brought forth the king's son, the youthful Joas, but six years of age, and put the crown upon his head, and anointed him and made him king. The priests and Levites and the guards cried out: "God save the king"; the cry resounded throughout the temple, and was taken up by the people standing without, and spread far and near even to the royal palace. Athalia, hearing the noise, with her guard hastened to the temple; her attendants were stopped at the gate, and she entered the sacred edifice alone. There she beheld the young king, standing upon the tribune, the crown upon his head, surrounded by priests and Levites and temple guards; she heard the blare of the sacred trumpets and the voices of the people joyfully acclaiming their rightful king.

With the cry of treason, treason she rent her garments. First in anger, then in fear and despair, she called upon the people to rally to her aid, but her commands and her prayers both were unheeded.

The high priest gave a signal, the guards seized her, took her beyond the temple precincts, and there she was put to death, with no one to raise hand or voice in her favor.

Thus in one hour was Athalia despoiled of power, position and of life. The crown of Juda, to gain which she had sacrificed so many lives, and which she believed so secure on her head, suddenly and without warning was taken away from her; and on whom she thought to be numbered among her victims, lying in a blood grave, now occupied the throne she had stained with so many crimes. And so she went to her merited but unwept, unpitied and unavenged, fitting end for one who gained the throne by cruelty and crime, who lived an evil and idolatrous life, and who deserved to be termed in Holy Writ, "that wicked woman Athalia."

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STUDENT PILGRIMS MEET PRESIDENT COOLIDGE: The young men in this group represent Gonzaga University, Spokane; St. Ignatius College, San Francisco; Santa Clara University, Santa Clara, in a pilgrim ge to Rome to participate in the commemoration of the bicentenary of the canonization of St. Aloysius Gonzaga. The priests in the picture, taken at the White House (left to right) are: Rev. Paul Corkery, S. J.; Rev. Richard A. Gleeson, S. J., and Rev. Joseph Howard, S. J. (Henry Miller)

Msgr. M. J. Lavelle Says Intolerance Arrests Progress

New York.—Juvenile delinquency and the transportation problem in New York could be settled around a conference table by an impartial jury, were bigotry and prejudice laid aside, declared Msgr. M. J. Lavelle, rector of St. Patrick's Cathedral, at a meeting of the Merchants' Association recently at the Hotel Astor, which also was addressed by distinguished Protestant and Jewish clergymen.

"At the present time there are two very important questions before the people of New York," said Msgr. Lavelle, "neither one of which can be wisely settled because of this intolerance which you are laboring to overcome; because some people hate one another for the love of God, and others detest one another for the love of mammon."

The questions in point, he said, were the provision for children of a reasonable opportunity "to learn their duty to God, their neighbor and themselves with a view to the diminution of juvenile crime, and the rate of transportation that New York millions might get to work with speed and comfort."

"Either of these questions," he added, "can be settled at a conference table by an impartial jury whenever we get confidence enough in one another and rid ourselves of the prejudices that keep us apart and impede our progress through bigotry, ignorance and greed."

Msgr. Lavelle conceded that America suffered less from intolerance and bigotry than other countries.

"But," he amended, "we have our share of intolerance, which needs to be gradually eliminated. We have religious prejudices, political hatreds, race antipathies, sometimes even without being conscious of the poison that is within us. I venture to say there is no slavery in the world more dire, more retrograde, more dragging on the wheels of progress than that which makes us hate or fear our brother man because of his race, creed, politics or color." He concluded his address by asking the assembled merchants to spread the spirit of good will and of civil, political, religious and racial tolerance.

Rabbi Jonan B. Wise also spoke on the need for tolerance, declaring that the modern craving for uniformity made for tolerance. "The liberal-minded man understands that the essential thing is not that men should agree, but that men should respect one another's viewpoints and opinions," he said.

Taking a fling at American manners, citing the dictum of the late Dr. Charles Eliot, that there are more polite people pro rata in America than in any other country, the Rev. Dr. Nehemiah Boynton, minister emeritus of Clinton Avenue Congregational Church, Brooklyn, said, in part:

"Great heavens, what must be the condition of the other countries! If you are going to express the soul of good will, which is the spirit of these particular days through which we are passing, believe me, you and I and all the rest of us need to have a little less confidence in the supreme politeness of the American people and a little more care that we ourselves, in the ordinary relationships of life, do not get into the habit of 'sassing,' because if we do there will always be somebody to 'sass' back."

Author of "Vision Beatific" Attains Four Score Years

San Jose, Calif.—Rev. John D. Walshe, S.J., who wrote "The Vision Beatific," has just celebrated his eightieth birthday at his home in this city, where he is still engaged in literary labors, after a lifetime spent in teaching poetry and literature in Catholic colleges.

"I had long wanted to write of the joys of Heaven," said Father Walshe. "At last, four years ago I decided to set down that for which my soul demanded expression. It took me a year to finish 'The Vision Beatific'."

This poem has been translated into German, Lithuanian, and other European languages. Father Walshe is now at work in the preparation of another volume of verses for publication.

Religious Badge Helps Get Priest For Dying Woman

London.—Hit by an auto during a thick fog here this week, a woman wearing a badge of the Handmaids of the Blessed Sacrament received absolution from a priest called from St. George's Cathedral, a few minutes after death had apparently taken place. Authorities agree that the soul does not leave the body immediately death is apparent and absolution may be given for some minutes afterwards.

But for the Catholic emblem by which she was identified, Mrs. Catherine Graham would have died without the attendance of a priest.

MEXICAN LEADER IN U. S. Rene Capistran Garza, vice-president of the Religious Defense League and organizer of the economic boycott, asks moral support of Americans. (Underwood)

Priest Bearing Host Shown Deference by French Workingmen

Paris—That religion is not dead among the masses in France is evidenced by the following touching incident related by M. Dassonville in "La Vie Catholique":

A vicar of one of the Paris parishes was called to the bedside of a sick person to administer the last sacraments.

Wearing an overcoat over his surplice, the priest was standing on a street corner waiting for a motor bus. Absorbed in prayer and meditation, he forgot to tear off the slip from the pad of numbers provided to enable passengers to get on the bus in the order in which they arrived at the bus stop. As a result, when the bus arrived, almost full, the other waiting passengers prepared to get on ahead of him.

Dismayed, the priest exclaimed: "But I am going to see a sick person, they are waiting for me anxiously," and he pulled open his coat, showing his surplice and the white silk burse carried over his heart.

"Get in," the conductor said, and not one of the waiting persons protested.

As the bus drove off, conversations ceased, newspapers were folded. God was in the motor bus!

A workman rose and offered the priest his seat, and the long trip was made in silence. Upon reaching his destination, the priest turned, before getting out, and said: "Thank you, my friends."

"For the least of things," one replied.

Obviously the working classes are not the least religious of the nation's capital.

Germany Showing Honor to First Poetess, a Nun

Cologne.—At Gandershein, a Protestant town in Brunswick, there is a steadily-growing movement to promote an appreciation of Hroswitha von Gandershein, a Benedictine nun and the first German poetess.

When a short while ago, Gandershein observed one thousand years of existence, the citizens of Brunswick participated in the festivities and Hroswitha was represented in the historical procession, which was a part of the celebration. Considerable attention was paid at this time to the monastery where the nun-poetess lived and wrote her immortal plays and poems.

Little is known of the external life of Hroswitha, except that she was the daughter of a Westphalian nobleman and entered the Benedictine monastery at Gandershein when young. She was instructed and directed by Gerberga, a niece of Otto I and the most accomplished woman of her time, who became Hroswitha's abbess (959-1001).

The Gandershein celebration has once more focused attention upon the first poetess of Germany and non-Catholics join with Catholics in acclaiming her greatness.

JESUIT SCHOOL TEAM TRIUMPHS IN EAST. These boys of Gonzaga High School, Washington, D. C., are for the second consecutive year winners of the championship of the District of Columbia. They scored 279 points in six games and none of their opponents scored against them, or succeeded in penetrating their 10-yard line. They have not suffered defeat in two years, having achieved fourteen straight victories. This team is recognized as one of the best of its class in the East.

Current Catholic Events.

—A "reply" to the Catholic Hierarchy's pastoral letter denouncing the Mexican Government has been given wide circulation by the secular press. The pronouncement of the Mexican Consul-General carefully avoids every question at issue and reiterates against the Church the old charges of intolerance and tyranny. The Mexican Consul-General fails, for instance, to make any defense of the present policy of the Government, which makes it impossible for children of Catholic parents to receive religious instructon. God is driven out of their lives entirely, since religious instruction is forbidden in public schools and private schools are likewise required to eliminate every vestage of religion from their makeup.

—Announcements from Paris state that the National Catholic Federation, tho only two years old, has organized over two and a half million men. The official bulletin of the Organization points out that it is already become a force to be counted with in shaping public opinion.

—A League of the Blessed Sacrament, two members of which will adore day and night before the Tabernacle in the crypt of the National Shrine of the Immaculate Conception in Washington, D. C., has just been founded.

—The greatest funeral ever seen in Vienna took place recently when Father Abel, an humble priest of the Society of Jesus, was buried in the Church of St. Augustine, side by side with rulers and princes of other days. For hours the traffic was at a standstill while the funeral cortage of the famous pulpit orator passed silently through the streets.

—Refugee nuns from Mexico, 15 in number are among the instructors at the Teresian Institute recently opened at New Orleans, La.

—Springfield, Ill., will be the scene of a regional meeting of the Catholic Conference on industrial problems on January 18th and 19th. The Rt. Rev. James A. Griffin, Bishop of Springfield, will pontificate at the Solemn Mass which is to open the meeting.

The first president of the Catholic Church Extension Society of Canada and chaplain of the Canadian troops during the world war, died in Rome on December 15. He is the Rt. Rev. Msgr. Alfred Edward Burke, who was born at Georgetown in 1862. Msgr. Burke was decorated for his services in the world war and last visited the United States as a member of the party of Cardinal Bonzano, papal legate to the XXVIII Eucharistic Congress at Chicago.

—A new review devoted to philosophy will publish its first issue on January 1, 1927. It will be known as "The New Scholasticism." A number of distinuished writers have prepared articles for this first issue, among them Professor Maurice DeWulf of Harvard and Louvain Universities, and Bishop Turner of Buffalo.

—A $40,000 altar has been recently dedicated in the Church of SS. Peter and Paul, San Francisco, Calif.

—Scanty dress for women has been condemned anew by His Holiness Pius XI. It declares women's fashions are ugly and ruinous.

—St. Edward's University of Austin, Texas, an institution conducted by the Congregation of the Holy Cross, is now a member of the Texas Athletic League.

—Father Wynne, S. J., editor of the Catholic Encyclopedia, celebrated his golden jubilee at the Hotel Biltmore, New York, where over 2,000 gathered to pay tribute to the noted educator and literary personage.

—That America is suffering from "super-government" is the contention of Edward N. Hurley, vice president of the United States Shipping Board and president of the Emergency Fleet Corporation.

—Announcements from Mexico City indicate that the Defense League boycott is greatly imparing both the government revenues and the earnings of the railroads, while at the same time Los Angeles stock exchange reports indicate that the bonds of Mexico are going begging for buyers even with offers of a 25 per cent. yield.

—All previous throngs were exceeded in the recent celebration of the national Catholic fete day of Mexico, that of the Virgin of Guadalupe commemorating the appearance of Mary the Mother of God to a poor Indian peon four centuries ago. For the first time in all history there was no priest in charge and there was no Mass. Yet the most conservative journals state that over 125,000 persons were present in the little town of Guadalupe, two and one-half miles from Mexico City. Catholic laymen assumed charge of the devotions which were entirely private, each pilgrim kneeling for a very few moments before the Shrine and then hurrying away to give place to others who wished to enter. Among the worshipers were tens of thousands of Indians from every corner of the Republic. No disturbance marred the day.

—After almost a quarter of a century a space has been found in Golden Gate, Calif., for a statue of the late Father William C. McKinnon, Chaplain of the first California volunteers in the Spanish-American war. It will be placed on the main driveway between 6th and 7th Avenue.

The Celestinian Hermits branch of the Franciscans, aut by St. Celestine V in 1294, and after him. The object of their tion was to practice the rule Francis with greater exactitude suffered much persecution an after the death of their first s Liberatus, ceased to exist as a ate body.

New Sisters' Hospital Annex at Hot Spri

Hot Springs, Arkansas.—Ground has been broken and the actual construction of a million dollar annex to St. Joseph's Infirmary begun at Hot Springs National Park, Arkansas, which when completed will give the Sisters of Mercy a fire-proof building equipped with every facility known to modern hospital construction.

The contract calls for completion November 1, 1927, and will be the realization of a dream of many years of hope, toil and prayer.

The beginning of the work was marked by a simple ceremony attended by a number of local citizens, Sister Mary Barnard, present superior, Sister Philomene, who came to Hot Springs in 1888, soon after the original hospital unit was completed, and other members of the order. Sister Evangelist, the Mother Superior of the Little Rock District, and head of the Sisters of Mercy in Arkansas was also present.

The Sisters of Mercy came to Hot Springs on August 7, 1888, to take charge of the original unit of St. Joseph's Infirmary, a four story frame structure, built at a cost of $10,000, donated by Rev. Father McGown, as a gift to the Sisters of Mercy, September 24, 1888. Mother Mary Aloysius and Sister Mary were the first assigned to take charge.

The second unit of the Infirm beautiful brick and stone str was built in 1903 at a cost of 000.

The first Training Schoo Nurses was opened March 1, with Dr. C. Travis Drennen, as dent of the Staff and Miss Revelle, graduate of Mercy Ho Chicago, superintendent of Sister Mary Edward, a gradu the first class in July, 1907, suc Miss Revelle as superintende 1909, after taking a post gr course at Mercy Hospital in C and has served in that capacit recently, when on account of she has been compelled to t rest. Dr. A. H. Tribble is pr of the staff at present and Mi chel Buffalo is superintendent.

The third unit of St. Joseph be a six story building of c and steel construction. The str will be in the shape of the let and of the Gothic design, with of ornamental towers extending the roof of the main wing. T terior will be of mat-faced trimmed with stone. Four towers, and smaller ones at in between, will ornament the fr the the building. The plans al for spacious sun parlors and all in the building will be sound as well as the walls. The b will contain 150 rooms.

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